



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

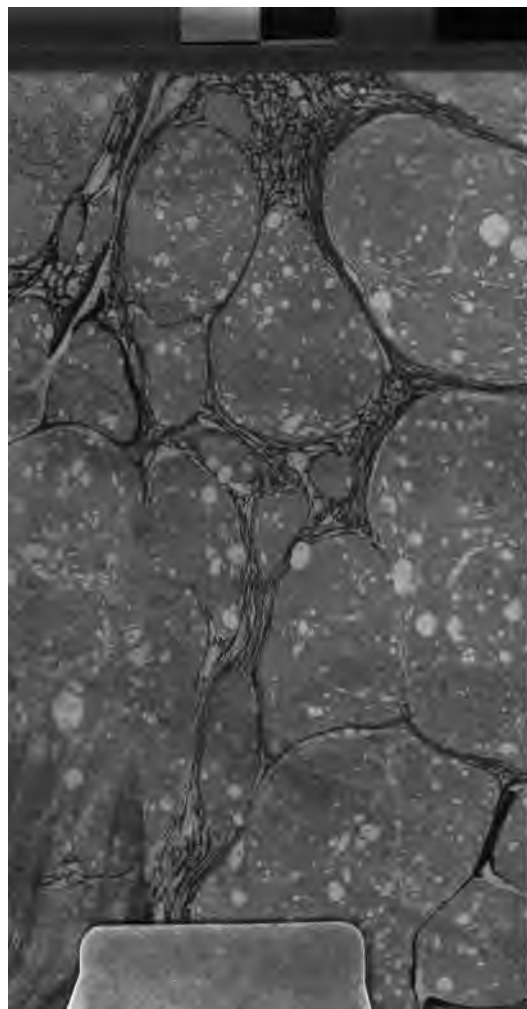
We also ask that you:

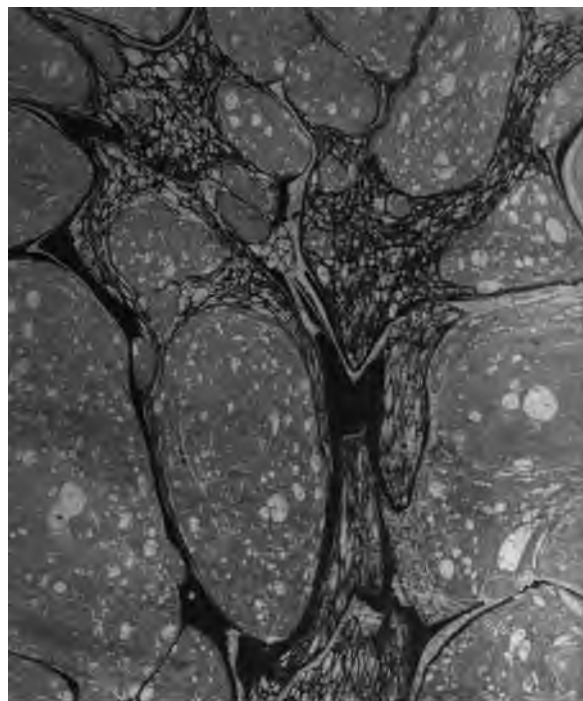
- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>







1st from Dr R.W. Chapman



600100048J

14041 f. 17.

Love Elizth Stewart

George Robert Stewart

born, half after 3

clock Sabbath morning

17th January 1813

and Elizabeth Stewart

on Wednesday morning

18th Jan'y 1815 at 8 o'clock

am

John Hugh Stewart

on Wednesday morning

after the 23rd Oct. 1816

1. The first part of the paper is devoted to the study of the

2. The second part of the paper is devoted to the study of the

THE NEW
WEEK'S
PREPARATION
FOR A WORTHY RECEIVING OF THE
LORD'S SUPPER,
AS RECOMMENDED AND APPOINTED BY THE
CHURCH OF ENGLAND :
CONSISTING OF
SUITABLE MEDITATIONS, AND SOME
NECESSARY FORMS ;
WITH A
COMPANION FOR THE ALTAR :

ALSO,
MEDITATIONS AND MORNING AND EVENING
PRAYERS for the Closet or Family, &c.

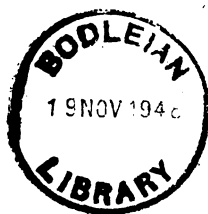
TOGETHER WITH
Instructions how we should conduct ourselves after
partaking of the LORD'S SUPPER ; and a
Scriptural Explanation of the same.

TO WHICH IS PREFIXED
AN ESSAY ON FAITH,
Shewing its NATURE, ORIGIN, OPERATION and CON-
NECTION with GOOD WORKS.

By the REV. JOHN ROTHERAM, M- A.

DUBLIN :
PRINTED BY P. WOGAN, NO. 15, LOWER ORMOND
QUAY.

1809.



TO THE READER.

IT may not be improper to mention the particular corrections and additions that have been made to this new Edition;—the whole has been revised, and such expressions have been altered, or expunged, as were not well adapted to that *Purity of Prayer*, necessary when we address the most intelligent of all Beings. The directions for our conduct after our departure from the Lord's Table have been attended to, and such instructions laid down, as will, it is hoped, be of service to young and less informed minds. There has been also added, amongst the number of additions, one that we hope will be particularly acceptable, being an *ESSAY ON FAITH*, and its *CONNEXION* with *GOOD WORKS*; extracted from that excellent piece, written by the Rev. JOHN ROTHERAM, M. A. Chaplain to the Bishop of Durham. This piece first made its appearance before that respectable body, the *University of Oxford*, who requested its publication for the good of mankind, with regard to their eternal welfare. “The Author has chosen to lay before the public a plain and rational account of faith, hoping thereby to do more effectual service, than by a direct attempt to refute the various errors that have



TO THE READER.

sprung from a wrong conception of this important doctrine which is necessary to salvation, and is the corner stone on which is founded the answer to this great question, *What must I do to be saved?* Therefore leaving all human opinion behind, let us have recourse to the sacred *Records of Truth*, for information; and learn, from the gracious mouth of our *Saviour*, what is the true nature of Faith, who, when he commissioned his Apostles, said unto them, *Go ye into all the World, and preach the Gospel to every Creature. He that believeth and is baptized, shall be saved;—but he that believeth not, shall be damned.* Here all is clear and perfectly intelligible. The single act of the mind concerning Faith, as is here described by our *Saviour*, is that of *believing*, and the object of Faith, is that history of our Redemption delivered by the inspired Preachers of the Gospel, and now recorded in their writings. So plain and simple is the account of Faith, given us by the Author and Finisher of it." Therefore on this plan, we shall lay before the Reader, the NATURE, ORIGIN, OPERATION and CONNEXION of FAITH with GOOD WORKS, hoping thereby to do service to our pure religion, and good to mankind, in this appeal to their understandings, from the authority of the Scriptures, the WORD of God.

THE

THE
NEW WEEK'S PREPARATION, &c.

The Lord Jesus, the same night in which he was betrayed, "took bread; and when he had given thanks, he brake it, and said, Take, eat; this is my body which is broken for you; this do in remembrance of me." After the same manner he took the cup when he had supped, saying, this cup is the new testament in my blood; this do ye, as oft as ye drink it, in remembrance of me: for, as often as ye eat this bread, and drink this cup, ye do shew the Lord's death until he come. 1 Cor. xi. 23. 24, 25, 26.

On MONDAY Morning when first you awake, say,

ARISE, thou that sleepest; arise, my dull drowsy Soul, and Christ will give the light.

To thee, O Lord, do I lift up my eyes, my hands, my heart from my *Bed*, where my body hath taken its nightly repose, towards thy *Heaven*, where my Soul hopes to have her eternal rest.

My voice shalt thou hear betimes in the morning; in the morning will I direct my prayer unto thee, and will look up.

A 3.

When

2 *The Week's Preparation.* [Mond. Morn

When we rise.

* **I**N the name of Jesus Christ, who was crucified for our sins, and rose again for our justification, I arise from this place of bodily rest to fulfil thy will, O my God; preserve, me, therefore, for the merits of his Cross and Passion, bless, govern, and keep me this day, and for ever, *Amen.*

I laid me down and slept, and rose again, for the Lord hath sustained me. *Amen.*

When you are ready, look on your soul as still undressed, till you have said your prayers.

O Blessed Lord! who hast invited and commanded us to pray unto thee, let thy Spirit help my infirmities; and do thou so dispose my mind, and influence my heart in my preparation for a worthy receiving of thy holy Sacrament, that my prayers and praises may be acceptable in thy sight, through the mediation and for the sake of Jesus Christ our Lord and Saviour. *Amen.*

O Almighty Lord God, mortify and kill all vice in me: and so strengthen me with thy grace, that by the influence of my life, and the constancy of my faith, I may always glorify thy great and holy name. Grant me the true circumcision of the Spirit; that

* From Bishop Cosin,

that my heart and all my members being mortified from all wordly and carnal lust, I may in all things obey thy blessed will. Enable me to love my enemies, to do good to them that hate me, and pray for them that despitefully use me, and persecute me, in obedience to the command, and in imitation of the example of my great LORD and master, Christ Jesus.—
Amen.

Here may be added (if time will permit) the Morning Prayer, which is the first of the occasional Prayers at the end of this book.

OUR father which art in Heaven, &c.

☞ *So far may be used every day in the Morning before the Meditation,*

The Meditation for *Monday Morning.*

Upon our Saviour's invitation to the communion of his body and blood.

My little Children, these things write I unto you, that ye sin not. But if any man sin, we have an Advocate with the Father, Jesus Christ the righteous. 1 John ii. 1.

I COME now, O my soul, and let us retire from the pursuits of this vain deceitful world; and let us well consider the gracious and condescending invitations wherewith

4 *The Week's Preparation.* [Mond. Morn.]

our blessed Lord and only Saviour hath called us, in his holy Gospel, to be partakers of his *Holy Table*. Why then this wavering, or coldness, O my soul! give ear to Eternal Truth, who will remove all thy doubts and fears by the following *Invitation* :

- Come unto me all ye that labour and are heavy laden, and I will refresh you. The bread, that I give, is my flesh ; which I will give for the life of the world. Take, eat, this is my body, which is given for you ; this do in remembrance of me. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. - The words, which I speak unto you, they are spirit, and they are life. Mat. xi. 28. John vi. 51. 1 Cor. xi. 24. John vi. 56. 63.

II. Rise then, my soul, and take thy swiftest wings, and fly to this great mystery. . There we shall see the Prince of Peace sacrifice himself to reconcile us with the Father :—there shall we see, O stupendous mercy !—the Son of God with Heavenly food entertaining the sons of men. Can we, O dear Redeemer ! believe the wonders of this mystery, and not be ravished with the admiration of thy great goodness ? Can we acknowledge thy perfect veracity, and not believe this wonder of thy love ?—let us not then refuse to believe our
God

SWITH-
There
e him-
-there
e Son
g the
emer !
I not
great
erfect
thy
our
God,

life, the strength, the support and co-
our beings : nay, to become even one
and be unto me the very soul of my
Lord my God ! this is so inconceivab-
sing, so divine a union, that the very
with awful admiration, contemplate t-
derful condescension in it.

A 5

I

6 *The Week's Preparation.* [Mond. Morn.]

IV. Lord, who are we, unworthy sinners, that thus thou regardest wretched dust? what is all the world compared to thee, that thus thou seemest to disregard thyself? it was for our sakes, and to draw us up to thy love, that thou hast commanded us to commemorate thy Passion, and present the merits of it before thy Father on earth, as thou dost present them to Him in Heaven. It was for our sakes and to help the infirmities of our nature, that thou didst appoint a commemorative sacrifice of that one oblation of thyself, once offered upon the Cross; and Bread and Wine so offered and blessed, as symbols of thy body and blood.—What great blessings are these, O *Jesu*! that demand my praises?

V. O most adored Redeemer, let the sense of those inestimable blessings so influence my whole life and conversation, that I may be ever willing to desire thy coming, and long to see thee in thy glorious self. Object not against me, blessed Lord, that none can see thy face and live. Those fears thy love hath changed, and my fixed hope is now to live by seeing thee. Say not, O thou mild and gracious majesty, if I approach thy presence I must die: rather instruct me so to die, that I may live for ever in thy presence.

The

The Prayer on Monday Morning, to implore God's assistance in the course of this week's preparation. for receiving the Holy Sacrament.

I acknowledge my faults, and my sin is ever before me.
PSALM li. 3.

O Most glorious and ever-blessed GOD,—in whose presence is fullness of joy, and at whose right hand are pleasures for ever more; vouchsafe, I beseech thee, to discharge my mind of superfluous cares, and immoderate desires of the things of this world, and enable me so to employ my time this week, as may effectually prevent or resist all temptations.—Let thy grace, O Lord, so powerfully assist my endeavours, direct my will, and strengthen my intentions, that I may do such things as are agreeable to thee, and suitable to the dignity of a Christian:—and that I may fill up all the spaces of this week with Meditations upon the most holy Sacrament, with acts of religion and charity; so that when the devil assaults me, he may not find me idle, and my Lord, at his second coming, may find me improving the talent committed to my care, that I may enter into his joy; to which I beseech thee, O Father, to bring me through the merits and intercession of thy dear Son, Jesus Christ, our Lord and Saviour. *Amen.*

DIRECT

8 *The Week's Preparation.* [Mond. Even,

DIRECTIONS.

“ Now repair to the *Public-Service* at the *Church*,
“ or if you have not that opportunity, spend your
“ leisure time in a devout perusal of some *pious*
“ Treatise upon the Sacrament, that you may go
“ fully instructed to the Lord's Table.”

☞ *Be sure to retire soon this evening to examine your conscience.*

The Meditation for MONDAY Evening.

Upon the vanities of the world, and the goodness of God, in order to a worthy receiving of the most Holy Sacrament.

He that loveth his life shall lose it, and he that hateth his life in this world, shall keep it unto life eternal JOHN xii. 25.

I. **A** WAKE, O my soul, from the sleep of sin; for, behold, life and death are set before thee; choose, while thy gracious Lord allows thee time and day, lest the night and darkness overtake thy neglect: choose, but remember thy eternity is concerned, and believe ere thou makest thy choice.

II. Survey all the pleasures of the world before thee; and ask if any of them be worth eternal pains:—ask if the vain, forbidden things thou lovest, deserve thy affection better than thy Maker. Are they more worthy in themselves, or beneficial to thee, that thou mayest justly prefer them before thy Redeemer?

er? dost thou expect to be at rest, and satisfied by enjoying them, or everlastingly happy by their procurement? can they protect thee at the hour of death, or plead thy cause at the day of Judgment? Oh! no. They only deceive me with a smiling look, which I too often have proved by dire experience.

III. It is Heaven alone that yields a true content; it is Heaven alone that fills us with eternal delight. Say then, my Soul, take away thy flatteries, false words, and leave me free for better thoughts, O infinite goodness! it is thyself alone I ought to choose; thou art happiness for ever.—My portion hereafter, I see, depends on my choice here; and my choice here, O Lord, depends on thee.

IV. O most gracious God, do thou guide and instruct my Soul, to make a right choice in thee. For, here we, alas! move slowly in the dark, led on by the argument of things not seen; but did we clearly see what we say we believe, we should soon change the course of our lives. Did we but see the damned in their flames, or hear them cry in the midst of their torments, how should we fear to follow them in their sins, which we know have plunged them into all those miseries! how should we strive against the next temptation, and carefully avoid the danger, by working out our Salvation! or,—did we but see the
incom-

The Week's Preparation. [Mon. Even.

comparable glories of the Saints; or hear the sweet harmonious hymns which they continually sing, how should we study to imitate those holy ways, by which we know they arrived at all their happiness! how should we seek all occasions of improvement, and make it our business to work out our Salvation!—did man seriously consider what he says he believes, would never live as he doth. Who can doubt but ere long he shall be turned into dust? yet, which of us lives as if we thought ever to die?

V. Pity, O gracious Lord, the frailties of my servant, and suffer not my blindness to lead me into ruin. Supply want of sight by lively faith, and strengthen my faith by thy powerful grace; make me remember it is nothing thing to gain or lose the kingdom of heaven:—make me choose wisely, and pursue my choice, and use as well the means, as the end. O set thou right the bias of my heart, that in all my motions I may draw off from the world; that I may still incline towards thee, and rest at last in thy holy presence.—thou art my Lord, and I will serve thee in truth; thou art my God, and I will love thee with all my heart, mind, and strength, and hope: *What will it profit me to gain the whole world, and lose my own Soul? or, what will I give in exchange for my soul?*

✠ *Follow the Directions in page 8.*

*per before Examination, with a firm
ation to forsake the vanities of this
iked World.*

Let a man examine himself, and so let him eat of that bread and drink of that cup, 1 Cor. xi. 28.

O ALMIGHTY God, thou searcher of hearts, who seest and knowest all my sins; help me so to search every secret of my heart, that I may leave no sin, if possible, unrepented of. Give me grace so impartially to judge and condemn myself, so humbly to repent and beg pardon, that I may not be condemned when I shall appear at thy tribunal, in the great and terrible day of the Lord Jesus.

But alas!—after the most strict examination we can make, who can tell how oft he offendeth? cleanse me, therefore, O Lord, I beseech thee, not only from my presumptuous and known sins, but from all secret and unknown transgressions, for his sake, who died for sinners, Jesus Christ our Lord. *Amen.*

DIRECTIONS for Self-Examination.

“**H**AVING devoutly prayed for God’s assistance, doubt not but he will vouchsafe it to you. And the better to dispose your heart to the duty of self-examination.

“ Consider seriously, that it is appointed for all men once to die, and after death to be called to judgment.

“ That God hath appointed a day in which he will judge the world in righteousness by Jesus Christ. At whose coming all men shall rise again without their bodies, and shall give an account of their own works : and they that have done good, shall go into life everlasting ; and they that have done evil, into everlasting fire : for the books shall be opened, and the dead shall be judged out of the things written in those books according to their works. And then,

“ Consider how much, how nearly it concerns you to judge yourself before that time, that you be not judged, that is, condemned, of the Lord.

“ But so many and various are the sins of our lives in thought, word and deed, against God, our neighbour and ourselves, that this work will at best be confused, unless Christians have proper helps to bring their several sins distinctly to remembrance ; so that I shall, in this form, lay before you the several heads of your duty to God, our neighbour, and ourselves, as the

“ most

“ most effectual help in this case ; that upon
“ each particular head, you may examine your
“ past life, and try the present disposition of
“ your heart.

“ *First*, When you examine yourself, let it
“ be chiefly about your wilful sins, and sins
“ of commission ; and be not over scrupulous,
“ either to accuse yourself of sins you never
“ committed, or to reckon up all your infir-
“ mities ; for that would render your exami-
“ nation endless and impracticable ; and though
“ there may be some sins that you may
“ doubt whether you have committed ; others
“ you may fear you have forgot ; yet be not
“ discouraged : for when you have acted,
“ honestly, and sincerely, rest satisfied. But
“ what sins you cannot recollect and find out,
“ so as particularly to confess and bewail, you
“ ought to conclude under a general repen-
“ tance for whatsoever you have done amiss ;
“ and to pray that God would cleanse you
“ from your secret faults. Observing where-
“ ever you find yourself innocent, to glorify
“ God, and beg of him so to preserve and
“ continue you.

“ *Secondly*, If you have not wholly ne-
“ glected, and yet desire particularly to in-
“ crease in some Christian virtue, lift up your
“ heart to God, for his holy Spirit to aid and
“ assist your sincere endeavours to grow in it ;—
“ for we are not barely to avoid sin, but to
“ grow in grace and goodness. “ *Thirdly*,

“ *Thirdly*, When you think of any sin you
 “ have committed often or deliberately, or against
 “ the checks of conscience, or against frequent
 “ admonitions, or lastly, against your own special
 “ vows and resolutions to the contrary ;—
 “ you must take into the account such aggravating
 “ circumstances as increase and heighten the guilt of it, to increase your shame
 “ and sorrow, and to shew you how greatly we
 “ stand in need of God’s pardon for what is
 “ past, and of his assisting grace to preserve and
 “ strengthen us in the ways of his laws, and works of
 “ his commands. And

“ *Fourthly*, Some, where they have found
 “ themselves guilty upon any head, whether
 “ of omitting a duty, or committing a sin,
 “ have written down the sins they have been
 “ guilty of, or have marked them in the margin
 “ of their book, that they might be able
 “ to make a more exact and particular confession
 “ of their several offences before God,
 “ and enter their vows and resolutions the more
 “ distinctly against them ; and this may be
 “ farther useful ; for by comparing one time
 “ with another, you will better discern the amendment
 “ of your life, and growth in christian virtue : but this is only advice ; for every
 “ person is left to judge for himself of the
 “ usefulness and expediency of this method.

“ *Fifthly*, They that cannot quiet their conscience
 “ by this examination concerning the
 “ lawfulness or unlawfulness of this or that
 “ action, or that meet with scruples and diffi-

ities of any other kind, let them first pray
God to enlighten and establish their mind,
and then have recourse to some learned and pi-
ous minister of God's word, always remem-
bering to be honest and impartial in this work,
between God and their own consciences; for
it is in vain to hope to hide any thought
or design, from his all-seeing eye,
who is the great searcher and judge of all
hearts,

*is for the examination of our consci-
ence, upon those duties wherein God's hon-
our, and our own and our neighbour's goods
are concerned.*

search and examine your own consciences,
that not lightly and after the manner of
foolish men with God; but so that you may
be holy and clean to such an heavenly feast,
and the marriage garment required by God in
scripture, and be received as worthy
servants of that holy table. *The first exhor-
tion in the communion Service.*

Now, let us reason together, saith
the Lord: though your sins be as scarlet,
they shall be as white as snow; though they
be red like crimson, they shall be as wool.
Ch i. 18

I Con

I. Concerning our duty towards God.

ENTER now, O my Soul, into the secrets of thy heart, and examine whether thou dost believe and consider that God, by his *Providence* governs the world, and all things in it?

That he beholds the most secret thoughts and actions of thy heart and life, and will judge thee with severe justice at the last day?

Art thou warned by the sense of God's all-seeing Providence, to take heed to thy ways?

Dost thou ascribe the success of thy undertakings to the good Providence of God over thee?

Dost thou pray daily for the protection of God, and his blessing upon thy honest endeavours?

Hath the *goodness* and *mercy* of God, in creating,, preserving, and redeeming thee, that effect upon thy heart, as to make thee *love* him, and desire to please him before, and above all things?

Have the many testimonies, which thou hast received of God's mercy and goodness, created in thee a comfortable *hope* in him?

Hast thou never so far presumed upon his mercy, as to encourage thee to sin against him?

Hath

Hath the consideration of God's *majesty* and *greatness* imprinted awful and reverend thoughts concerning him, and raised in thee modest and humble thoughts concerning thyself?

Doth the consideration of the *power* and *justice* of God make thee afraid to provoke him, and afraid of offending him more than man?

Dost thou stedfastly rely upon the *truth* and *promises* of God under all distresses and calamities, so as to wait patiently for deliverance in his good time, and never to try to deliver thyself out of calamity by sinful means?

Hast thou resigned thyself, and all thy concerns to the all-wise and good Providence of God?

Art thou not immoderately careful and anxious about outward things?

Hast thou not profaned the Holy and dreadful name of God, by perjury and unlawful oaths, or by customary swearing or cursing in thy common conversation?

Hast thou not mentioned the name of God, or of his Son, Jesus Christ, irreverently or lightly in thy conversation?

Dost thou take care to admonish and reprove others for their sins, so far as thou mayest with prudence and decency?

Hast

Hast thou faithfully received the Scriptures, not as the word of man : but, as they are in truth, the word of God ?

Dost thou read and observe them, in order to make them the rule of thy life ?

Have the promises and threatnings therein prevailed with thee, to govern thyself according to the holy and admirable precepts therein delivered ?

Hast thou honoured him by a reverend usage of whatsoever things or persons belong to him, and are dedicated to his honour and service ?

Dost thou consider the *Lord's Day*, as set apart by God for the care of the Soul, and the preparation of ourselves for the next life, and for his more immediate worship, in keeping it holy, to those ends for which it was appointed ? by attending the public service of the Church ? in reading and hearing his holy word ? in prayer and meditation, and good discourse ?

Dost thou go to Church with a hearty intention to serve God, and to be instructed in thy duty, or reminded of it ? and not for fashion's sake ?

Dost thou afterwards reflect upon what thou hast heard, and lay it up in thy heart, that thou mayest live according to it ?

Hast

Hast thou so little regarded this holy day, to spend it in travelling, and taking unnecessary journeyes thereupon, such as might as well have been performed on any other day?

Hast thou every day duly prayed to him, and praised him for mercies received?

Have thy prayers and praises been always companied with such a sense of God, and such seriousness, fervency and affection, as he requires?

Hast thou (notwithstanding the means of grace and the light of the Gospel) suffered thyself to live in ignorance of him, and thy duty?

Hast thou not been so foolish as to put off thy repentance, thereby rendering thyself less able to set about it?

Hast thou a reverend regard to the *Sacraments*, which God hath appointed in his Church?

Art thou mindful of thy part of the covenant made with God in Baptism?

Hast thou made it thy care to live suitable to thy sacramental profession, and solemn engagements?

Hast thou seriously considered that amazing influence of the love of Christ, in redeeming thee from the bondage and dominion of sin, and the tyranny of the devil?

Doct

Dost thou depend upon the merits and satisfaction of Christ, and dost thou hope acceptance with God, only through him, and not for any merit of thy own?

Hast thou frequented the holy Sacrament the Lord's supper? or hast thou not staid away through causeless prejudice, or feigned excuse being unwilling to part with thy sins? or,

Hast thou at any time received the blessed Sacrament without repentance, and a steady purpose to lead a new life; without a firm and lively faith; a hearty and thankful remembrance of the love of Christ, in giving himself to be a sacrifice for our sins, and without a sincere and universal love and good will to all mankind?

II. Concerning our duty towards our neighbour

TURN now, O my Soul, and seriously consider whether thou hast discharged thy duty to thy neighbour? and first reflect, that, the sense of the Gospel, not only the person that dwells near thee, but every man is thy neighbour.

Dost thou consider thy neighbour as thy brethren and fellow members of the body of Christ?

Hast thou had that universal love and charity for all men, as to desire all good to them witho

it so much as wishing evil or harm to
me?

st thou, in conformity to this rule, endea-
vour in thy place and station to prevent evil
images to the Souls and bodies, and es-
pecially of others?

st thou ever been the means of hurting
the *soul* of thy neighbour, in drawing him to
use thy authority,—allurements,—or exam-

st thou discouraged or deterred any one
from the serious practice of religion and piety?

st thou sought and endeavoured to bring
to repentance, whom thou hast any ways
led to sin?

st thou endeavour to restrain thy neigh-
bour from running into sin, by seasonable cautious
friendly admonitions?

st thou delighted to grieve any one?

st thou ever injured the *Body* of thy
neighbour, by murder, maiming, or hurting it,
even on the means or occasion of doing any of
the above?

st thou been guilty of fighting or attempt-
ing to fight?

st thou enticed or corrupted thy neigh-
bour's *Wife* or his *Daughter*, or any other be-
longing to him, and under his care?

Hast thou injured thy neighbour ; in his goods or estate, by damaging him ; by defrauding or over-reaching him in bargains, or contracts, or in his good name, by slandering, backbiting, or insult ?

Hast thou performed thy words and contracts without shuffling, treachery, or deceit ?

Hast thou envied the good and prosperity of thy neighbour ?

Reflect if thou hast published thy neighbour's faults, when neither the glory of God, nor the good of others, made such a publication necessary ?

Dost thou delight in laying open the failings of thy neighbour ?

Hast thou borne false witness against any man in a court of justice, or reproached, reviled, and railed against thy neighbour in thy ordinary conversation.

Dost thou encourage backbiters, by listening to them, or giving too easy credit to their slander ?

Hast thou oppressed thy neighbour by thy power and authority, or by extortion, and gripping usury ?

Dost thou make a conscience of speaking according to truth ?

Hast thou endeavoured to assist thy neighbour in any distresses, to comfort him in his troubles

; or when aspersed wrongfully, to vindicate reputation?

thou, in the management of thy calling, run into debt without hopes or delay of payment?

thou openly by force, or secretly by taken away the goods of thy neighbour, injured him in any matter committed to thy management?

thou ready to make restitution according to power, for the wrong and injustice thou any time done thy neighbour?

thou scoffed at or vilified thy neighbour for deformity of body, or weakness of

thou had a more special love to all good sincere Christians, meekly borne with their infirmities, and heartily desired and sought their welfare?

thou relieved the wants and necessities of thy neighbour according to thy ability, as one affected with them, and duly sensible that thou liable to the same wants, distresses, and afflicted with others?

thou approve thyself careful of thy faithful friends and relations, or any others committed to thy care, to counsel, or comfort, as occasion is given, and need re-

thou been mild and gentle in thy carriage

riage towards thy *inferiors*; courteous, affable, and obliging towards thy *equals*; and dost thou pay due honour and reverence to thy *superiors* in church and state, for conscience-sake, as having their authority from God?

Dost thou shew due thankfulness and gratitude to all thy *benefactors*?

Art thou ready, after the example of our blessed Saviour, to forgive, to do good to, and to pray for, thy enemies; and dost thou not seek or desire opportunities of revenge?

Dost thou enforce upon thy mind, as oft as thou meetest with any provocation to revenge or resentment, as much as possible *to live peaceably with all men*?

III. *Concerning our duty towards ourselves,*

HAST thou lived without the thought and consideration, that thou wast created by God to be eternally happy or miserable after this life; and notwithstanding thy interest and thy duty, and the express command of God, call and oblige thee to be much and frequent in the exercise thereof?

Hast thou duly considered the terms and conditions, upon which God hath promised to make thee everlastingly happy?

Hast thou not wasted thy time in idleness, or vain pursuits?

Hast

Hast thou laid to heart the shortness and uncertainty of this present life, and daily improved it to the best advantage ?

Dost thou remember, that after this life we must give an account of all our actions ?

Hast thou exercised a daily care and watchfulness over thy deceitful heart, resisting its importunities and lusts ?

Hast thou contented thyself with only the form and outside of religion and Godliness, neglecting the life and power thereof ?

Hast thou diligently and earnestly implored the aid and assistance of the holy Spirit of God, to renew and sanctify thee ?

Dost thou study to attain a true *humility* and to become sensible of thy own follies and frailties ?

Dost thou resist the first risings of pride, and an immoderate opinion of thy own understanding ? and study to improve it to God's glory, and the good of mankind ?

Dost thou endeavour to acquire a *meek* and *quiet* Spirit ?

Hast thou behaved with pride, and haughtiness in conversation and carriage ?

Hast thou been angry without cause, or above just cause ?

Hast thou been pettish and forward in little things, and upon mere mistakes, and involuntary errors in others,—for want of re-

viewing things in their just nature, weight, and measure?

Art thou *contented* with the condition which God hath allotted thee in this world?

Hast thou been immoderately concerned, and anxious about present things?

Hast thou been too covetous of the world; its riches, honours, and pleasures?

Hast thou sought to gain, or to keep them by sinful means?

Dost thou envy others, because their condition is more plentiful and prosperous than thy own?

Hast thou been diligent in doing thy own business, and in providing those things that are needful and expedient for thyself and family, and such as depend upon thee?

Hast thou endeavoured to make thyself useful in the world, and charitable to thy fellow-creatures?

Hast thou restrained thy appetites? Hast thou not committed excess in eating and drinking, in sleep, or recreations?

Dost thou choose and desire such *recreations* only as are honest and innocent?

Dost thou fast and pray for the subduing and mortifying of thy lusts?

Hast thou been guilty of adultery, fornication, or any wanton discourses, which are apt to excite unlawful desires in the heart?

Hast

Hast thou had an impure heart, or unclean
actions, or been offended by any unchaste
thoughts, words, or actions?

Dost thou use moderation in thy *apparel*
able to thy condition and abilities?

DIRECTIONS.

B. "Thus far all Persons without distinction
are concerned to examine themselves in relation to
the sins they have committed against God, their
neighbour, and themselves. But upon the follow-
ing heads, enquiry is only to be made as they shall
agree with every one's particular circumstances and
relations in life."

The duty of a Child to the Parent.

IAST thou revered and honoured thy
parents, obeyed their lawful commands,
attended to their wise counsels and instruc-
tions, and that for conscience sake?

Dost thou shew all love and gratitude to
them for thy being and education?

Dost thou heartily wish and pray for their
well-being and prosperity?

Hast thou, according to thy ability, made
comfortable provision for them, if reduced
want?

Dost thou dutifully conceal and excuse their
faults and infirmities?

Hast thou been disobedient to them; dis-
honoured them in thy mind, or carried thy-
self

self rudely and irreverently in thy behaviour towards them ?

Hast thou mocked or spoken evil of them ?

Hast thou been stubborn or obstinate towards them ? and endeavoured to cast off thy subjection to them ?

Dost thou secretly wish the death of thy parents, out of impatience to be delivered from their government, or possessed of the estate ?

Didst thou dispose of thyself in marriage without their advice or consent ?

The duty of a Parent to the Child

ART thou diligent in thy calling, to enable thyself to nourish and sustain thy children ?

Hast thou diligently preferred their eternal before temporal interest ?

Hast thou taught them, as they were capable of learning, to know, to fear, love, and worship God, with a perfect heart and a willing mind ?

Hast thou taught them, how to govern their passions, to moderate their affections to worldly things ; and encouraged them, by thy own example, to follow that which is good.

Dost thou watch over their behaviour, and see that they practice what they have been taught ;

Has

Hast thou not been too fond and indulgent to them; suffering them to go on in their follies and sins, without such correction and reproof, as in duty thou wast bound to give them?

Art thou any ways accessory to the sins of thy children, by any ill example? Or by giving them such an education, as would naturally lead them into pride and vanity?

Hast thou done thy part to provide what was necessary and convenient for their living, and comfortable subsistence and being in the world?

Dost thou bless them, and commend them to the favour and guidance of God?

The Duty of Brethren and Sisters.

HAST thou had a tender affection, and a compassionate concern for thy brethren and sisters, endeavouring to promote their good, both spiritual and temporal?

Dost thou always strive to keep up brotherly love and unity in the family?

Dost thou not secretly wish their death or disgrace, to make thy own fortune the more plentiful?

Hast thou recommended them to God in thy prayers? Or

Hast thou not been unconcerned for their welfare, and destitute of natural affection towards them?

The

The Duty of a Wife to her Husband,

HAST thou refused to comply with those commands, in which God requires thee to obey and serve, to love and honour thy husband?

Art thou loving to him, and desirous to render his life as easy and comfortable as thou can'st?

Hast thou provoked him, or published his faults?

Hast thou spoken ill of him?

Hast thou borne with his infirmities?

Hast thou given him cause of jealousy, or been unfaithful to his bed?

Hast thou been frugal in the management of thy expences, with respect to the circumstances and condition of thy husband? Or,

Hast thou squandered away thy husband's substance?

Hast thou kept thyself within those bounds, which both reason, religion, and the condition of thy husband require? Or,

Hast thou been indifferent and careless in thy carriage towards him, neglecting to do what thou didst or mightest know would oblige and please him?

Hast thou been unconcerned in his joys and sorrows?

Hast thou neglected to recommend him

to the grace and protection of God in thy prayers?

The Duty of a Husband to his Wife.

HAST thou been faithful to the solemn contract and engagement made in the presence of God, at thy entering upon the state of matrimony?

Dost thou love thy wife, and shew it in kind, tender, and gentle behaviour towards her?

Art thou faithful to her bed?

Hast thou neglected to defend and protect thy wife, to maintain and provide for her?

Hast thou been peremptory, rigorous, and masterial in thy commands?

Hast thou omitted to pray for her, and to share with her in all her reasonable joys and sorrows?

The duty of a Servant to his Master or Mistress.

HAST thou been faithful and industrious in serving thy master and mistress?

Dost thou obey them in all lawful commands cheerfully, and in obedience to God, whose Providence hath set them over thee?

Hast thou purloined, or stolen, or any way defrauded them of their goods, or been careless and wasteful of them?

Dost thou not take the advantage of their absence, to be idle, or unjust to them?

Hast

Hast thou any ways injured them in their reputation?

Hast thou, as much as in thee lay, lived quietly and peaceably with thy fellow-servants?

Hast thou not been spiteful and malicious against them?

Hast thou exercised that tenderness to the children in the family, that was justly and reasonably expected from thee?

Hast thou prayed for thy master and mistress, and the rest of the family in thy private prayers?

The Duty of a Master or Mistress to a Servant.

HAST thou treated thy servants as a christian, and like one who believes that he has a Master in Heaven, to whom he must render an account?

Hast thou performed the conditions thou wast obliged to, when thou didst take them into thy service?

Hast thou taken care to provide such food as was fitting for them?

Art thou reasonable and moderate in the commands which thou layest upon them?

Dost thou admonish and correct them with calmness and gravity, when they transgress their duty?

Has not thy severity put them upon cheating and lying? for that will make thee a partaker with them in their sin.

Hast

ast thou been remiss in suffering them to neglect their Duty to God?

ast thou afforded them time and opportunity for the service of God in public and private?

ast thou set them an example of sobriety and Godliness in thy own life, and conversation; and dost thou encourage their living soberly and religiously, by proper marks of thy love and favour?

ast thou been constant in thy daily devotion with thy family?

The Duties of a Magistrate.

AST thou made it thy endeavour to be a terror to evil-doers, and to give a countenance to those that do well?

ast thou not been more intent upon thy private interest, than in advancing the common good?

ast thou endeavoured to inform thyself of duty in order to the doing of it, when thou art called to any Public Office?

DIRECTIONS.

When you have once thoroughly examined yourself, and made a particular confession of the sins of your whole life, and begged pardon; there is not the same absolute necessity for such a laborious examination, at your next communicating; especially if you examine
AT L C " yourself

“ yourself carefully every night, and daily re-
 “ pent of the evil of the day past, and are not
 “ conscious to yourself of any great and noto-
 “ rious sins, since your last confession: for if
 “ you are not, the examination, and confession,
 “ only of what passed since your last communi-
 “ cating, together with a general confession of
 “ your former sins, and a solemn renewing of
 “ your former acts of repentance, may be suf-
 “ ficient. But if your conscience accuses you
 “ of any culpable neglect in your last examina-
 “ tion, or of any great relapses, or of any wil-
 “ ful violations of your last vows and resolu-
 “ tions; in these and the like cases, it is the
 “ surest way to begin all your repentance again.

“ I am sensible it is not easy to enumerate all
 “ the instances of duty reducible to these three
 “ heads, concerning *God, one's Neighbour and*
 “ *one's Self*; nor to set down the several branch-
 “ es and violations of them: But the method
 “ here proposed, will, I am persuaded, (if
 “ carefully attended to) assist any one in getting
 “ a competent knowledge of his own state and
 “ condition. And as the foregoing examina-
 “ tion of our lives, is in order to the confession
 “ of our sins, and that such a distinct sight and
 “ consideration of them may create in an hum-
 “ ble and contrite heart; so when we are come
 “ to a sufficient knowledge of our sins, by the
 “ foregoing method of examination, our next
 “ step is to Repent of them; and the first part
 “ of our repentance is to make an humble con-
 “ fession of our violence and unworthiness in
 “ committing them.

A pro-

and am go to my father, and will say unto
Father, I have sinned against heaven, and
against thee, and am no more worthy to be called
son, Luke xv. 18, 19.

ORD! I call my ways to remem-
brance with a troubled heart; my evil
are before my eyes; they are a burthen
my spirits, a sore burthen, too heavy
to bear. But now, O my God, with
a truly sorrowful and penitent, I turn
my evil ways, resolving by thy grace to
be a new creature: from this day forward
fully determined to betake myself to a reli-
cious course of life; O preserve me from all
evil!

Lord, I am not worthy so much as to
cast my eyes unto thee;—but whither
should a wretch in guilt and misery look,
but unto thee, the fountain of all mercy?—
not but to a God, whose mercy is great—

who shewest mercy to the unworthy, and invest me with all the tenderness of a compassionate Father to turn from my evil ways, that my soul may live, and be for ever happy in thy eternal kingdom,

Therefore, encouraged by thy goodness, O Lord, I address myself unto thee, who am ready to sink under the heavy load of guilt and misery: and yet I make no plea, but for thy mercy; nor have I any pretence to claim it, (for alas! I must with shame acknowledge, I have very much abused it) but through thy unbounded love; I know I have a most merciful Saviour, who died to purchase Salvation for me; and who now powerfully intercedes with thee for the pardon of true penitents.—For the sake of his blessed name, receive me graciously to thy mercy, and be not angry with me for ever!

Forgive me, O merciful Father, for I am heartily sorry for all the evils which I have done: I have sinned against thee by—(*here recollect and confess your Sins against God, with the aggravations that accompany them, as set down in pages 12, 13, 14, 15, 16.—For instance, Lord I have committed this sin, or these sins, often against the checks of conscience, &c. and then add*) Father, I have sinned against Heaven and in thy sight, and
am

more worthy to be called thy Son : O
 nd cleanse, and forgive, and save me,
 y mercies sake. I have sinned against
 and against myself, by—(here confess
 is committed against yourself, and their
 ations, &c. as set down in pages 23, 24,
 6, 27, 28, 29, 30, 31, 32, 33, and
 before) Father, I have sinned against
 and in thy sight, and am no more
 to be called thy son ; O pity and
 , forgive, and save me, for thy
 sake. I have sinned, O Lord God, I
 sinned against thee, and against my
 our, by—(Here confess the sins against
 ighbour, with their aggravations, &c.
 y are set down in pages 20, 21, 22, 23,
 before) Father, I have sinned against
 , and in thy sight, and am no more
 to be called thy son ; O pity, and
 , and forgive, and save me, for thy
 sake. Forgive all my sins, for I am
 resolved, by thy grace, to love and serve
 forgive me, O most gracious God, for
 give all that have offended me, and do
 thee to forgive them likewise. O
 God, my wickedness is great, and my
 ies are numberless ; and my heart
 fail me, but that I well know thy
 s are more numberless than my sins. O
 : punish me according to my sins ; but
 C S extend

extend thy mercy and pardon to me for my dear Redeemer's sake, Jesus Christ our Lord.
Amen.

THEN SAY.

Turn thee, O Lord, and deliver my Soul : O save me
for thy mercies sake. Psalm. vi. 4.

HEAR me, O gracious God and Father,
and breathe into my heart that spirit,
which renews us after thine own image, in right-
eousness and true holiness.

O Lord Jesus, who seekest out sinners to
turn them from their evil ways, do not reject
me now, when I seek thee. I am poor and
naked, O cloath me with thy righteousness, my
good thoughts are changeable and inconstant ;
but O ! do thou establish and fix them by thy
grace ; set up thy kingdom, O Jesus, in my
heart ; for to become thy faithful servant is
more to me than to have the empire of this
world. Keep me stedfast in serving thee, till
thou takest me finally to thyself.

A Prayer of Resignation to the will of God.

Thy will be done in earth as it is in Heaven !
Mat. vi. 10.

O Lord Jesus ! I give thee my body, my
Soul, my substance, my friends, my life ;
dispose of me, and all that is mine, as it
seemeth best to thee, to the glory of thy
holy

... of the world, save me, who by
cross and passion hast redeemed me, help
save me; I beseech thee, O my God.

me, O Lord, spiritual wisdom, that I may
what is pleasing to thee, and follow what
unto my peace; and let the knowledge
ice of God, and of Jesus Christ our Lord,
guide, and my portion all the days of my

the King eternal, immortal, invisible, and
se God, who is the ever-blessed and ador-
inity, be all honour and glory, thanksgiv-
praise, now and for evermore. Amen,

40 *The Week's Preparation* [Mond. Even-

*A Prayer to conclude our Devotions upon this
day and every day in the week,*

Verily, Verily, I say unto you, whatsoever ye shall
ask the Father, in my name, he will give it you.
John xvi. 23.

ALMIGHTY God, who hast promised to
hear the petitions of them that ask in
thy Son's name : I beseech thee mercifully to in-
cline thine ears unto me, who have now made my
prayers and supplications unto thee : and grant
that those things which I have faithfully asked,
according to thy will, may be effectually obtained,
to the relief of my necessities, and to the setting
forth of thy glory, through Jesus Christ our
Lord. *Amen.*

The Blessing.

THE peace of God, which passeth all un-
derstanding, keep my heart and mind in
the knowledge and love of God, and of his Son
Jesus Christ our Lord ; and the blessing of
God Almighty, the Father, the Son, and the
Holy Ghost, be with me now and at the hour
of my death. *Amen.*

*On Monday night (and the rest of the Week)-
at going to bed, say,*

I Will lay me down in peace and take my
rest, for it is thou, O Lord, only that
maketh me dwell in safety.

Into

Into thy hands I commend my Spirit, for thou hast redeemed me, O Lord, thou God of truth.

Have mercy upon me; O Lord, now, and at the hour of death. *Amen; Amen.*



• The Meditation for Tuesday Morning.

• Upon God's Mercy and Christ's Incarnation, *to prepare us for a worthy Receiving of the Holy Sacrament.*

God so loved the World, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting Life John iii 16.

I. **D**RAW near, all ye that fear the Lord, and I will tell you what he hath done for my soul; hear, and I will tell you what he hath done for yours, and the wonders of his bounty towards all the World. When we lay asleep in the shades of nothing, his Almighty hand awakened us into being; not to that of stones, or plants, or beasts, over which he has made us absolute Lords; but to a body wonderfully made, and an immortal Soul, little inferior to his glorious Angels; he imprinted on our Souls his own similitude, and promised to our obedience a share

C 5

• Here you may observe the directions given, page 3.

share in his own felicity; he endued us with appetites to live well and happy, and furnished us with means to satisfy those appetites;—creating a whole world to serve us here, and providing a Heaven to glorify us hereafter.

II. These are the favours of God's infinite goodness: But what return have we made to him?—My Soul should blush for shame, should weep for grief at so extreme an ingratitude.—We childishly preferred a trivial apple before the law of our God, and the safety of our Souls;—we foolishly exchanged the pleasures of Paradise, and the eternity of Heaven, for a little needless satisfaction,

III. Behold the unhappy source of all our miseries, which still increased as they went farther on, till they brought down a flood of Justice to drown their enormous iniquity; and here, alas! had been an end of man, a sad and fatal end of the whole world, had not our wise Creator foreseen the danger, and in mercy prevented the extremity of the ruin, reserving for himself a few choice plants to replenish the earth with more hopeful fruit: Yet they grew quickly wild, and brought forth sour grapes, and their children's teeth were set on edge; quickly they aspired.

pired to an intolerable pride of fortifying their wickedness against the power of Heaven.

IV. This rebellion provoked justice to a second deluge, and to bring again a cloud over the earth; but mercy discovered a bow in the cloud and our faithful God remembered his promise, allaying their punishment with a milder sentence, and only scattered them from the place of their conspiracy; which yet his providence turned into a blessing, by making it an occasion of peopling the world. Still their rebellious nature disobeyed again, and neither feared his judgments, nor valued his mercies; but with a graceless emulation propagated sin, as far as his goodness propagated mankind, then he selected a private family, and increased and governed them with a particular tenderness, giving them a law by the hands of Angels, and engaging their obedience by a thousand favours; but they likewise neglected their God and Heaven, and fell in love with the ways of Death.

V. When thou hadst thus, O merciful Lord, used many remedies. and our disease was beyond their power to cure; when the light of nature proved too weak a guide, and the general flood too mild a correction; when the miracles of *Moses* could not soften their hearts, nor the law of Angels bring any to perfect-

perfection; when the whole was reduced to this desperate state and no imaginable hope left to recover us; behold! thy eternal wisdom finds an amazing expedient, the last and highest instance of almighty love; he resolves to cloath himself with our flesh, and come down amongst us, and die to redeem us, and has left us to the blessed sacrament of his body and blood for a perpetual remembrance of the same.

VI. Wonder O my Soul, at the mercies of the Lord! how infinitely do they transcend even our utmost wishes? wonder at the admirable Providence of his councils, which are exactly fitted to their great design! had our Saviour been less than God, we could never believe the sublime mysteries of this heavenly doctrine; had he been other than man, we must needs have wanted the powerful motive of his holy example. Had he been only God, he could never have suffered the least of those afflictions he so gloriously overcame; had he been merely man, he could never have overcome those infinite afflictions he so patiently endured. In thee, O blessed Saviour, the two natures of God and Man were so mysteriously united, without either change or confusion, that they made in thee but one Person, one Mediator, one Lord.

The

*The Prayer on Tuesday-Morning, to implore
God's Mercy and Grace in our preparation
for the Holy Sacrament.*

O hide not thy face from me ; nor cast thy servant away
in displeasure. Thou hast been my succour : Leave
me not, neither forsake me, O God of my Salvation
Psalm xxvii 10. 11.

O Most glorious, most great, and eternal
God ! Thou art the sovereign Lord of
Heaven and Earth, the Father of our Lord
Jesus Christ ; in whom I live, and move,
and have my being, and from whom I derive all
thy comforts and conveniencies of this life, and
all my hopes and expectations of a better. O
Lord ! I acknowledge, that I am not worthy
to come into thy presence, nor to lift up my
eyes towards the throne of thy mercy-seat. My
sins and transgressions are many, and divers of
them have been often repeated ; the corruption of
my heart, and the sinfulness of my thoughts are
perfectly known to thee ; and the punishment I
deserved, is greater than I am able to bear. O give
me not over to my oppressors, but save and deli-
ver me for thy mercy's sake, through Jesus Christ
our Lord, Amen.

O Lord ! If thou shouldst deal with me
as I have deserved, how justly mayest thou
deprive me of all those means of grace, and
opportunities of working out my salvation,
which

which thou hast hitherto vouchsafed unto me : But, O merciful father !—Thou hast declared thyself to be a God, merciful and gracious, forgiving iniquity, transgression and sin. My only hope, therefore, is in thy tender mercies which have been ever of old ; and in that pity and compassion, which thou hast shewn to mankind, in the redemption of the world, by the death of thy dear Son Jesus Christ, my Lord and Saviour.

For thy name's sake then, O Lord, and for thy beloved Son's sake, pardon, I most humbly beseech thee, all my past sins, and let not iniquity be my ruin. Forgive the deadness of my devotion : the coldness of my affections ;—the wanderings of my prayers ;—and whatever else thou hast seen amiss in me. O pity my weakness, and forgive my infirmities, and lay not to my charge the imperfections of my religious duties. But,

Enable me, by the assistance of thy Holy Spirit, to amend whatever has been amiss and to endeavour more and more after the attainment of all those graces and good dispositions, which on this solemn occasion, are necessary to render our prayers and praises acceptable in thy sight. O let me never fall into a careless and unconcerned state of mind, into a coldness and indifferency towards the duties of religion ;—but animate and enliven my

luggish heart, and cleanse it from all its ments.

ant me such a conviction of my own ness and insufficiency, as may procure gracious aid and assistance; such long-lesires of being made conformable to thy will and pleasure, as may transform me thy divine image, and fix me to con- thy faithful servant, all the remaining of my life; so that I may finally inhe- hy heavenly kingdom with him who commanded me, when I pray, to say,—*Father which art in Heaven, &c.*

Here observe the DIRECTIONS given in page 8.



E MEDITATION FOR Tuesday EVENING.

The Nature and Necessity of our Preparation before the receiving of the Holy Sacrament.

hat eateth and drinketh unworthily, eateth and inketh Damnation to himself, not discerning the ord's Body, 1 Cor. xi. 29,

CONSIDER now, O my Soul, what that great mystery is, to which thou invited in the *Holy Sacrament*:—Let us ider the *Nature* and *End* of this *sacred itution*;—what is meant by this *Holy Ac- tion*;

on ; to what purpose was it ordained ; what benefits and advantages may be expected from it. This necessary knowledge once attained, and which may be compassed without great difficulty, will be a standing qualification in all our future communions, and create such godly dispositions of mind, that I may no longer be afraid to approach the *Lord's Table*. And to this end.

II. Let us call to mind our *Baptismal Vow*, wherein we have promised to lead a godly and christian life, which can never be fulfilled so long as we live in a constant neglect of this *Holy Sacrament* ; nor is it possible to be a meet partaker of this holy mystery, except there be a due preparation, by confessing our sins with an humble, penitent, and obedient heart,, and readiness to forgive those that have offended us, and asking with faith : without these, I dare not go to that *Holy Table*, and my prayers will not find acceptance at the throne of grace.— But if I endeavour to live, as becomes a Christian ; if I really believe the *Christian Religion*, and sincerely govern my life by the doctrines and precepts of the Gospel, there is nothing should deter me from partaking of this holy ordinance ; nay, I am bound to receive it at any time when there is opportunity.

III. Thus

III. Thus, though it be my duty to communicate at the Lord's Table, it is very advisable that my lamp should be trimmed, that I should examine the state of my mind, remove my repentance, exercise my charity, enlarge my devotions, and spiritualise my affections; I am therefore resolved to retire from all unnecessary business and pleasure, that by prayer and alms deeds, thou, my Soul, mayest be raised to relish spiritual enjoyments; and that I may no longer be deprived of that glorious expectation of the Saints, whether I can never be exalted, if I live in the constant habitual practice of any known sin, without repentance; for such an impious approach to the Holy Table is a mocking of God, and a great contempt of his authority.

IV. Say then, I will wash my hands in innocency, so I will compass thine Altar, O Lord Psalm. xxvi. 6. For I believe, according to a man's preparation, will be his profit. Impenitence makes Prayers an abomination to the Lord: for to profess one's self sorry for one's sins, and resolved to forsake them, when there is no sense of the one, nor firm resolution to do the other, is the greatest affront imaginable to our Maker, by supposing either that he doth not know our hearts, or that he will be pleased, when we draw near to him with our lips, though our hearts are far from him:
but

but yet this is our encouragement, that if the Lord sees a man set himself seriously to a preparation, he will bear with many failings, and so *heal his people, that they may keep the feast with gladness*; a feast wherein thou, O Father, hast commanded us to commemorate that greatest instance of thy love to us, our Redemption by the death of Jesus Christ, thy Son our Lord.

Here observe the Directions given in page 8.

The Prayer on TUESDAY Evening for a worthy receiving the most Holy Sacrament.

What reward shall I give unto the Lord for all the benefits that he hath done unto me? I will receive the Cup of Salvation, and call upon the name of the Lord. Psalm. cxvi. 11. 12.

BLESSED be thou, O my Lord, for ever Blessed, for the amazing instance of thy Love to fallen mankind, in sending thy only begotten Son for our Redemption, who are not worthy of those other great and many mercies which thou hast shewed unto us,—grant, O Lord, that this thy inexpressible love may not be lost upon me: But, that, being sensible of my sad condition by nature, I may be thoroughly convinced of the necessity and blessing of a Redeemer, and may with a heart full of gratitude, join with thy faithful Church in giving our devoutest thanks to thee, and in keeping up the remembrance of

of what thy blessed Son hath done and suffered for us.

Grant, O my God, that I may always receive that sign of thy Love, and the offers of pardon and grace, tendered to me in this holy ordinance, with a truly thankful heart, and in remembrance of thee, my great and best Benefactor; in remembrance of my Saviour's holy example—of his bitter death and passion—of his glorious resurrection and ascension, and of his coming again to judge the world.

Give me, O my God, a stedfast faith in thy word and promises; a firm trust in thy Almighty Power;—and let the fear of thy justice and omniscience keep me from presumptuous sins, and a sense of thy goodness and mercy preserve me from despair. Defend me from all those snares, which destroy my love for thee;—from worldly cares;—from all sensual and sinful pleasures;—from evil company;—from foolish diversions;—and from every thing that may make me forget, that thou alone art worthy to be feared and loved;—grant me these mercies for thy Son Jesus Christ his sake, whose love and death I am now about *Commemorating*. For,

O my God, I shall [on *Sunday* next] presume to come to thy Holy Table, not trusting in my own righteousness, but in thy mani-
fold

fold and great mercies. I am sensible, I am not worthy so much as to gather up the crumbs which fall from thy Table: but thou art the same Lord, whose property is always to have mercy; grant me therefore, gracious Lord, so to eat the Flesh of thy dear Son Jesus Christ, and to drink his Blood, that my sinful body may be made clean by his Body and my Soul purified by his most precious Blood; and that I may evermore dwell in him, and he in me.

These, and whatever other mercies thou seest necessary for me, I intreat thou wilt grant, for the sake of thy dearly beloved Son, Jesus Christ, my Lord and Saviour Amen,

☛ See the concluding Prayer and Blessing in Page 40.

* The Meditation for *Wednesday Morning*.

On the Resurrection, as a means to excite a due Veneration for the Holy Sacrament.

Therefore let us keep the Feast, not with old Leaven, neither with the Leaven of Malice, and Wickedness: but with the unleavened Bread of Sincerity and Truth: 1 Cor. v. 8.

I. **O** Come now, my Soul, and let us sing to our Lord a Psalm of joy; sing praises to the God of our Salvation; sing with
a loud

☛ Here you may observe the directions given, page 3.

a loud and chearful voice ; sing with a glad and thankful heart ; say to the weak of spirit, be strong ; say to the sorrowful, be of good comfort ; tell all the world this Soul-reviving truth, and may their hearts within them leap with joy to hear it. For,

II. The Lord of Life is risen again, and hath cloathed himself with immortal Glory. He made the Angels messengers of his victory, and vouchsafed even himself to bring us the joyful news. O my Soul, adorn thyself with the garment of gladness, prepare thy most triumphant hymns to go forth to meet this great returning conqueror.

III. His warfare is now accomplished, and he hath passed through the scorn and cruelty of men, the malice and rage of devils, the just, but severe anger of God ; yea the shadow of death, and the regions of eternal horror ; and after all this thy surety is set at liberty, for he hath paid thy debts, and cancelled all those dismal bonds, by which thou wert forfeited to eternal ruin, blessed be he that cometh in the name of the lord !

IV. We receive thee, dearest Saviour, as born to us a second time, and this shall be thy birth day also, the nativity of thy empire, thy restoration to a state of immortality. Thy former birth shewed thee to be the Son of man, but this declares thee to be the
Son

Son of God; and now we know that thou our Redeemer livest, for thou thyself hast told us, I am he that liveth, and was dead, and behold, I am alive for evermore.

V. The ways of thy mercy are unsearchable O thou wise contriver of all our happiness! and thy wisdom is infinite, who didst invent them to convince thy followers into this blest belief, and settle in their hearts a firm ground of hope: For thou didst not only appear to the holy women in their return from the Sepulchre; and openedst their eyes to know and adore thee; but thou didst purposely overtake in their journey two of thy Disciples, that were discoursing of thee, and madest their hearts burn within them to hear thee. thou didst condescend to eat before them, and invite them to touch thy sacred Body. How didst thou sweetly invite the incredulous *Thomas* to thrust his hand into thy side, and hast thence taken occasion from his hardness to believe, to facilitate the Faith of thy Church in these after-ages!

VI. Therefore, O my Soul, being thus pre-instructed in this great mystery of our Faith, by the Revelation of *Jesus Christ*, make in the principle subject of thy studies, and the daily entertainment of thy most serious thoughts. Draw me, O dearest Lord, from the world and myself that I be not entangled

entangled with an earthly desire. Lead me after thee, with a sure hope of eternal bliss, that I may run with delight in the way of thy commands, and especially to thy Holy Table.— Take me up finally to thee and thy Throne of Glory, that I may see thy face, and rejoice with thee for ever in thy kingdom.

4 Confession of Sins on Wednesday Morning, preparatory to the receiving of the Holy Sacrament.

¶ we say that we have no Sin, we deceive ourselves, and the truth is not in us; but if we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 John i. 8. 9.

O Most Mighty God! how shall I, a poor miserable sinner, who am all over sin and pollution, dare to speak unto thee? O Lord, when I look back on my past life, I am astonished at thy mercy and long-suffering towards me; and am sensible, if I had been rewarded according to my misdeeds, that had long before this been condemned to endless misery and torments. And lest I drop this opportunity of repentance, I fly unto thee and cry, Lord, be merciful unto me, a sinner!

I have been a rebellious and disobedient Sinner, a contemner of thy laws, and one of those wretched fools, that have made a
mock

56 *The Week's Preparation.* [Wedn. M

mock at sin, and would not hearken to proof; my mind has been overspread with blindness, ignorance, and folly, and almost every power and faculty of my Soul has been ruptured and defaced. But now as thou vouchsafed me this light of thy Spirit to my infirmities, I fly unto thee the author of my comfort, and say, Lord, be merciful unto me, a Sinner!

How have I preferred a life of folly and madness, of extravagance and disorder; that has yielded me shame and much sorrow and affliction, before the peace, pleasure, and serenity of a sober, virtuous religious conversation! How have I preferred the pleasures and profits of this world to the ways of virtue and religion! but now I repent, and say, Lord, be merciful unto me, a Sinner!

O Lord! I dare not plead, that I have spent any one day of my life solely to thy honour and glory; but how many days, nay how many years have I spent in the service of sin? How are my unlawful desires, and how great my disobedience? How oft have I profaned thy Sabbath, abused thy sacred name, ridiculed thy holy ministers, and made a jest of a thing that was serious? But now I fly unto thee the author of my holy Sacrament, and cry, Lord be merciful unto me a Sinner!

If I have been proud and envious, passionate and angry, full of hatred, malice, and revenge; if I have been guilty of slandering and abusing, injuring, and defrauding of my neighbour; of indecent actions, and obscene discourses; of profane and sinful jests, and frequent Cursing, Swearing, and Lying: O Lord, be merciful unto me a Sinner!

More particularly, O Lord, I do most sorrowfully confess, and lament before thee, to whom all things are naked and open, that I have most grievously offended thee by——

[HERE NAME PARTICULARS.]

Lord! What scandal have I brought to Religion; what dishonour to thy name; what reproach to the Christian profession, by these my wicked and sinful practices! All which surely trust shall be forgiven me, when now with a contrite heart I fly unto thee, and say, Lord, be merciful unto me, a Sinner!

Prayer to implore God's Mercy, and Forgiveness of our Sins.

wages of Sin is Death! But the gift of God eternal Life, through Jesus Christ our Lord.—
m. vi. 23.

My God! I have no hope but in that mercy of thine, which thou hast made in the redemption of the world, by Son Christ Jesus: That alone is the

D.

support

18 *The Week's Preparation.* [Wedn. Morn.]

support of my Soul under all its sorrow and anguish. I know, O God, that thou sparest us, though we deserve punishment, and in thy wrath thinkest upon mercy: Spare me therefore, O good Lord. Spare me, and be not angry with me for ever. Wash away my sins in the Blood of thy Son,—who came into the world to save sinners.

O Lord pardon and forgive, I most earnestly beseech thee, all the sins and transgressions of my life past, and cleanse me, O God, from all my secret and unknown sins. And O! be thou reconciled unto me, and receive me into thy favour, which thou hast hitherto so foolishly abused, I now renounce and prefer above all the pleasures of the world.

Give me, O Lord, I most heartily beseech thee, such an unfeigned repentance of all past sins, such an hatred and abhorrence of my former evil ways, that I may, from this moment, take a final leave of all sinful pleasures. Give me that humble and contrite spirit, whose sighs thou dost never despise; that Faith, which overcometh the world, which will enable me to conquer my inveterate habits; and that love, which makes me afraid to offend thee, and inspires with resolutions, active and vigorous, honest and sincere;—such as, by the assistance of thy grace and Holy Spirit, may carry me through

through all difficulties, and be proof against all the temptations of the world, the Flesh and the Devil.

O Lord, hear me ; O Lord, help me, and have mercy upon me ; Grant me the blessing of thy spirit and of thy grace, that I may go duly prepared to thy holy table. O Lord pity and save my Soul for thy truth and mercies sake, who gavest thy Son Jesus Christ to die for sinners, and to rise again for their Justification. *Amen. Blessed Lord! Amen.*

Our Father which art in Heaven, &c.

DIRECTIONS.

The foregoing prayer may be properly used, if time will permit, upon Sacrament Day,

Here also observe the Directions given in page 8.

The Meditation for Wednesday Evening.

On the Joys of Heaven, which we begin to taste in a worthy receiving of the Holy Sacrament.

Eye hath not seen, nor ear heard, neither have entered into the heart of Man, the things which God hath prepared for him that love him. 1 Cor. ii. 9.

I. LOOK, and behold that glorious state, prepared above for the spirits of the just and perfect. But how shall we, poor dust

dust and ashes, and laden too with the burden of our sins, how shall we hope to ascend those higher regions; or claim a portion in that holy land? Fear not, ask the bright Angels, what made them happy, and straight they'll answer with a voice of gladness, "we readily obeyed our great Creator, and he fixed us here to shine for ever." Ask the blest Saints, what brought them to felicity, and immediately they will tell you in the same glad tone,—“we faithfully loved our dear Redeemer; and that love has placed us here.”

II. Look up and see the sacred humanity of thy Redeemer; that blessed Jesus, who died for us upon the Cross; and now invites us to partake of his Holy Sacrament. See and rejoice in those eternal honours, which Heaven and earth pay to their King.

III. What are honours, or worldly pleasures, compared to the bliss of an eternal paradise? What are riches or a large estate, if counterbalanced with the treasures of Heaven? How narrow there do our greatest kingdoms seem? How small a circle the whole terrestrial globe! Cities and Towns shew like little mole-hills, and their busy inhabitants but as swarms of ants.

IV. O Heaven! Let me again lift up my eyes to thee; and take a fuller view of that glorious

glorious prospect. There let me fix my steady sight, till I am fully convinced, that the most prosperous fortune we can here possess, is all idle an dream compared to thy real joy ; an absolute nothing to thy solid felicity.

✠ Here observe the Directions given in page 8.

The prayer on Wednesday Evening for the attainment of everlasting happiness.

Whoso eateth my Flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day.
John vi. 54.

O Most great, most mighty, and most glorious Lord God ! look down from the habitation of thy holiness upon thy unworthy creature, who am come into thy presence to adore thy incomprehensible majesty, and to present before thee the evening sacrifice of my unfeigned praises for thy many and undeserved favours bestowed upon me. I acknowledge thy eternal Honour, Glory, Praise, and Adoration ; for thou art the sovereign Lord of Heaven and Earth, by whom all things were made, and by whose infinite power and goodness, they are preserved and kept in being.
And

Blessed be thy unspeakable goodness, that hath advanced me to such a degree of being, that I am in some measure capable to know thee, to love thee, to serve thee and obey thee,

thee. And for ever blessed be thy name, O Lord, that I was born of Christian Parents, and early dedicated to thee by Baptism;—and that by thy grace and goodness I have been preserved to this moment, and have in any degree escaped the dangerous temptations of this wicked world.

Blessed be thou, O God, who by thy grace, and by the voice of thy Church, hast called me to repentance; discover to me, O thou searcher of hearts, the vast charge that is against me, that I may know and confess, and forsake the many sins I have fallen into. Give me that true repentance, to which thou hast promised mercy and pardon, that I may amend what I have done amiss, and that iniquity may not be my ruin. And, O blessed advocate, who ever livest to make intercession for me, I put my cause into thy hands:—let thy merits plead for me, and by thy mighty intercession procure the pardon of my past offences. That thou mayest say unto me, as thou didst unto the penitent in the Gospel—*thy sins are forgiven*—so that I may go with a quiet conscience to thy Holy Table, and at last be received into thy glorious presence for evermore, *Amen.*

✠ See the concluding Prayer, and Blessing, page 40

* The

* THE MEDITATION FOR THURSDAY MORNING,

*Upon our Sanctification, whereby we are made
worthy to come to the Holy Sacrament.*

Except a Man be born of Water, and of the Spirit, he cannot enter into the Kingdom of God, That which is born of the Flesh, is Flesh; and that which is born of the Spirit, is Spirit, John iii, 5. 6.

CONSIDER, O my Soul, the mercies of thy God; consider the wonders he has wrought for the children of men. The eternal Father created us out of nothing, and set us in the way to everlasting happiness.—The eternal Son came down from Heaven to seek us bewildered in the paths of Sin. The eternal Spirit brings his Grace to sanctify us, and give us strength to walk in that holy way.—Thus every Person of the sacred Trinity has freely contributed his peculiar blessing; and all together, as one co-infinite goodness, have graciously agreed to compleat our happiness.

II. Come then, let us humbly implore the Divine Grace to make us worthy to address our Sanctifier; who from the Father and the Son eternally proceeds, and with the Father and the Son must be equally worshipped and

* Here you may observe the Directions given, in page 3.

and glorified. He infuses into man the breath of life, and brings him forth in the second birth; a birth that makes men heirs of Heaven, and gives us a title to everlasting happiness.

III. Arise, therefore, O Holy Ghost the comforter, intercede for pity upon the unhappy state of fallen mankind, which neither *Nature* nor *Law* could bring to perfection. For though they who lived under the Law were trained up in a set form of discipline, which grew and spread into a public Religion, and was uniformly professed by a whole nation; yet they had but weak conceits of the Kingdom of Heaven, and imperfect means to bring them thither: And as to those high and supernatural mysteries, which so gloriously exalt the Christian Faith; they all were blind in the dark, and dangerously exposed to the effects of their own ignorance, wanting those clear and powerful motives to love their God. *God having provided some better things for us, that they without us should not be made perfect*, Heb. xi. 40. Nevertheless, this prepared them for the times of grace; so that if any riper Souls came forward to the birth, there wanted Spirit to bring them forth; but send out thy Spirit, O Lord, and they shall be created; and from the death of sin, be raised to the life of holiness;

holiness ; send out thy spirit, and renew the face of the earth, and our weeds and thorns shall be turned into a paradise, thro' Jesus Christ.

IV. O Holy Ghost, fit and dispose me thy servant, first to entertain thee, and then graciously vouchsafe to descend into my heart ; and make me, the more I receive of thee still desire to receive thee more ; till I shall ascend to those satisfying joys above, where all my faculties shall be enlarged, where they shall all be filled with fulness itself and overflow with a torrent of pleasure for evermore ; where they shall be satisfied with the plenteousness of thy house ; and thou shalt give them drink of thy pleasures, as out of the river ; for with thee is the well of life, and in thy light shall we see light. Psalm xixvi. 8, &c.

But, O ungrateful man ! was it not enough to receive of our God all we have and are ? was it not enough that the Son of God should come down, and live to teach thee, and die to redeem thee ? Was not all this enough to make thee love him ? And love is all he aimed at, and was all that man needed. I must confess to thee, O merciful Lord ; I will confess to thee our deplorable condition ; Such was, alas ! the corruption of human nature, and so many and strong the temptations round
about

about us that without this thy last miraculous favour of sending the Holy Ghost to guide and quicken us, we should still have remained in our old state ; slow to understand, and slower to obey.

A prayer on Thursday morning, for our Sanctification, preparatory to a worthy Receiving of the Holy Sacrament.

Whom he called, them he also justified : and whom he justified, them he also glorified. Rom. viii 30.

ETERNALLY blessed and infinitely glorious Lord God and Saviour, who hast mercy for thousands, and forgivest the iniquities of all truly penitent and returning sinners ; I present myself this morning before thee, acknowledging my manifold sins, in hopes of obtaining thy gracious favour, and of becoming a partaker of the most holy Sacrament. But, O my God, I do not presume to come to that great feast of thy Body and Blood, upon the least opinion of my own worthiness ; for when I reflect on my sinful life, I am even afraid to come, lest I should eat and drink my own damnation.

But when I consider thy infinite mercies unto mankind, and thy own words calling all men without exception ; and knowing that thy crucified Body is not only food to nourish but physick to cure, I, that am but dust and ashes

save to come to thy Holy Table,
imperfect faith to feed upon some
Bread of Life.

O Lord, my wedding garments are
seam- but I come to repair them
; from thy bitter sorrows, to de-
Soul a godly sorrow, working re-
Salvation; from thy broken body,
urt; from thy warm blood, flow-
r wounded side, zeal and fervency;
admirer, love and serve thee, my God,
do.

od, to whom every thing is possible,
corrupt nature, and let thy gracious
all my defects, and so help my
hat I may live in thy love and
thy favour, and be prepared for
great mystery next *Sunday*, and
account I am one day to give,
ved with thy faithful servants to
thy kingdom, through Jesus Christ
Amen.

serve the directions given in page 8.

The

THE MEDITATION FOR THURSDAY EVEN

On Receiving the most Holy Sacrament

I am the living bread, which came down from
 ven: if any man eat this bread, he shall live
 ever: and the bread that I will give, is my flesh
 I will give for the life of the world. John vi.

I. I Will ascend with thee, O Lord Je
Jerusalem, and there with thee w
 the paschal Lamb, prepared according t
 commands: I will intreat thee to clean
 Soul, and to enable it to make prep
 fitting for thee; raised above a sense
 empty world and all its vain delights.

II. O blessed Jesus inspire me with
 fill me with the love of thee, illumina
 with knowledge cleanse me by repentanc
 I may receive thee in the Sacramen
 Lamb slain from the beginning of the
 to the joy of my Soul, to the establishm
 it in all good, and for a protection aga
 evil.

III. Let us admire, O my Soul, th
 stancy and obedience of the blessed Jesu
 with great *desire did desire to eat his Pa*
 1. Though he knew that after this fe
 passion was nigh at hand, would neverthe
 up to *Jerusalem* to the same, as a faith

to his Father's house, as a Priest to the sanctuary, and as a sacrifice to the altar

IV. Let us endeavour to practise according to his pattern, who after supper was ended, did shew a miracle of humility, washing the feet of his disciples with his own sacred hands, to give us the most perfect example of humility, and to extinguish our pride. For,

V. By these means I shall partake of his graces, and be filled with his abundant love; my thoughts shall be washed from error and idle imaginations, my hand from all impure actions, my heart from all vain affections, my senses from all sinful delights and desires: so that thou, my soul, being purged by repentance, I shall, both body and soul, be cleansed in his blood, and made partaker of all those glorious fruits, which Christ hath given me in this food of life.

VI. O blessed Jesus, what madness then is it to set my affections upon the perishable things of this world, who may attain the joys even of eternal life by knowing thee! the hour is come: O Lord, wean me from the world, and secure me wholly unto thyself, and give me this life eternal to know and glorify thee. Make me sensible that it is my interest as well as my duty to walk always before thee, and be ever mindful of thy pre-

sence with me. Let it be my meat and drink to do thy holy will, and my only joy to glorify thy name.

✠ Here observe the Directions given in page 8.

A prayer on Thursday Evening, to implore God's mercy and assistance, towards a worthy receiving the Holy Sacrament.

Let us draw near with a true heart, in full assurance of faith, have our heart sprinkled from an evil conscience, and our bodies washed with pure water. Heb x. 22.

GRANT, Almighty and most merciful Lord God, that I may never draw down thy just indignation upon myself, either by turning my back upon this ordinance, or by going to it without thought and unworthily. May thy mercy pardon what is past, and give me grace for the time to come, to consecrate my life to thee, and to embrace every occasion of remembering my Redeemer's love, and thereby securing thy favour, and my own salvation; and if it be thy will, grant that I may always find such comfort and benefit in this ordinance, as may encourage me to observe it with joy unto my life's end. Blessed be thy name, Holy Father, for the opportunity thou hast this day vouchsafed me of humbling myself before thee. Pardon, I most earnestly beseech thee, all my failings, and defects at this time, the wandering of

my prayers, the coldness of my affections, and the disproportion of my repentance to the heinousness of those sins, which I have committed. O let thy mercy and goodness supply what is wanting in me, and be thou graciously pleased to pity my weakness, and forgive my infirmities, through the merits, and for the sake of thy beloved Son, and my blessed Saviour, Jesus Christ the righteous ; to whom with thee, and the Holy Ghost, be ascribed all honour and glory now and for evermore.

Amen.

✱ See the concluding Prayer and blessing, page 40.

* The Meditation for *Friday* Morning.

On the Passion of our blessed Saviour commemorated in the most Holy Sacrament of the Lord's Supper.

Being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the Cross. Phil. xi. 6, 7, 8.

I. **I** Propose now unto thee, O my Soul, that thou mayest give me comfort, by a devout meditation on the sufferings of our wounded *Jesus*, which were the wonder and astonishment of Heaven and Earth! And

E 2

there

* Here you may observe the Directions given page 3.

there learn of thy Saviour to be meek and lowly of heart; who being the great Lord of the world, condescended with the profoundest humility and silence, to undergo the punishment of slaves.

II. Behold with what patience this innocent Lamb yields to have his body ploughed and furrowed by merciless men! Behold him naked, helpless, and unpitied, whilst the furious executioners tear his skin and tender flesh with scourges, to satisfy the cruelty of a barbarous multitude!

III. Behold this same blessed *Jesus* extended tortured, and nailed to the Cross between two thieves, where he hung for the space of three long hours, [reviled by the *Jews*, and railed at by the very *thieves*] in anguish, grief, and shame; and all this for man, a miserable sinner.

IV. Behold those powerful hands, (which so lately had cured the *blind* and *deaf*, cleansed the *lepers*, and loosed them that were bound by *Satan*) extended in misery! behold those feet pierced with nails, which had continually gone about doing good!

V. Behold that sacred body, wherein all the treasure of wisdom and power were contained, hanging upon the cross, hungry and thirsty, naked and wounding, weeping and bleeding, languishing and in torture, praying

ing and suffering itself to be sacrificed and
 used to all manner of shame and torment
 and let that *vinegar* and *gall* given
 him, quench all immoderate appetites in
 and embitter all sensual delights. Behold
 face more beautiful than the sons of men,
 he comforted the afflicted, and the light of
 his countenance the Fathers and Prophets
 so much desired, changed into the paleness
 horror of death! Behold him in the extre-
 me of anguish crying unto his Father, *my God,*
God, why hast thou forsaken me?—and
 giving up the Ghost!

I. Oh! how great in mercy, how abun-
 dant in compassion was the Son of God, thus
 lie for thee! How great in Majesty, how
 ble in power! For now did the Heaven's
 dark, the veil of the Temple rent asunder,
 very stones clave, and the dead arose.—
 how great was his power in his death, to
 produce such wonders by it, in it, and after it?
 how far did his merits and power extend?—e-
 to the Sun in the Heavens, to the Veil in
 Temple, to the Holy of Holies, to the
 d in the Graves, to the centre of the
 th, to Hell beneath;—yea, to the very
 ts of the impenitent. For the *Centurion*
 was convinced of his error, and con-
 ed.

VII. Oh! I will fly to the cross of my Saviour, and there with the pious, devout and *afflicted Woman*, and his beloved Disciple *St. John*, I will open the flood gate of my Eyes; I will water my couch with tears; I will bring my body into subjection, and rend my heart; lest by my evil deeds I should approve and become partaker of their sins, even the insatiable malice of the Chief Priest and Elders, who persuaded the multitude to cry out at once, *Away with this man and release unto us Barabbas*. What was this but to say, destroy the innocent, and give us a traitor and a thief? away with the prince of peace and universal charity, and leave unto us the author of sedition? put him to death who has raised up the dead before us, and give to us a known murderer.

VIII. But what hast thou done, O thou Lamb of God? and how hast thou deserved, thou Saviour of the world, to be thus exposed, villified and tormented! what is thy crime, and the cause of thy grief? what is it that has laid thee on the altar of the cross, naked, bleeding, tortured, and dying? the Lord hath laid on thee the iniquities of us all; thou art bruised for our sins: the heavy purchase of our peace is upon thee; and by thy stripes we are healed,

IX. Sing

IX. Sing then, all ye dear-bought nations of the earth, sing Hymns of Glory to the mighty *Jesus*; let every one rejoice, and sing praises to the God of our Salvation;—to him, who for us endured so much scorn, and patiently received so many injuries; to him, who for us sweat drops of blood, and drank of the dregs of his Father's wrath; to the eternal Lord of Heaven and Earth, who for us was slain by the hands of the wicked; who for us was led away as a sheep to the slaughter, and meek as a lamb, opened not his mouth.

A Prayer on FRIDAY Morning, acknowledging our own frailty and imploring God's Grace through the merits of the Passion of his Son Jesus Christ.

Have mercy upon me, O God, after thy great goodness; according to the multitude of thy mercies, do away mine offences. Wash me thoroughly from my wickedness, and cleanse me from my sin. For I acknowledge my faults, and my sin is ever before me. Psalm iii, 1, 2, 3.

O MOST great and glorious Lord God, just and terrible in thy judgments to all obstinate rebellious sinners, but of infinite mercy to such as truly repent and turn unto thee; look down I beseech thee, with the eyes of mercy upon me, who now present myself before thee, acknowledging that I am

E 4

not

both towards thee, my God and towards all men; that when thou shalt think fit to take me out of this state of trial and temptation, I may be received into that blessed kingdom, where all tears shall be wiped from my eyes, and sin and death shall be no more. Grant this, O merciful Father, through the merits and for the sake, of the same thy dear Son, and my blessed Saviour Jesus christ *Amen.*

✠ Here observe the Directions given in page 8.

The Meditation for *Friday* Evening

Upon the sufferings of Jesus Christ, commemorated in the Sacrament of the Lord's Supper.

For even hereunto were ye called: Because Christ also suffered for us, leaving us an example, that ye should follow his steps; who his own self bare our sins in his own body on the tree; that we being dead to sin should live unto righteousness: By whose stripes ye were healed.—1 Peter ii. 21, 24.

I. **N**O W, my soul, thy dearest Lord is taken down from the cross; let us by the eye of faith and reason look nearer upon him: O what a man of sorrows, what a doleful spectacle do we behold! how pale, how mournful, how doleful is his face! his eyes are sunk, his temples are furrowed *with the thorns*: O the deep wounds of his shoul-

shoulders and back, opened all with stripes!
O the wide rendings of his hands and feet!
His empty veins, his stretched out sinews his
whole body out of order; and all this for
sinners, for his enemies, for lost ungrateful
man!

II. Come, O my soul, and compare thy
Love for *Jesus* with that he hath shewn for
thee, and all mankind. O confess thy remiss-
ness and thy sin. Say, O blessed *Jesus*! I
adore thy Love, and acknowledge my trans-
gressions; for Love brought thee down from
Heaven to us; but how few for us doth it
carry up thither unto thee? Love made thee
die the most shameful death; but it doth not
make us live the most glorious Life. Love
made thee endure the sorest pains; but alas!
it doth not make mankind take the pleasure
of following thy steps to the greatest happi-
ness. Love made thee think perpetually on
such poor wretches as we are: but we sel-
dom think upon thee. Love persuaded thee
to come to us when there was nothing to call
thee, except our great miseries; but it doth
not bring us all to thee, though we are mo-
ved by the merits, and precious promises of
so immense a love.

III. Let not our devotion rest in bare ac-
knowledgements; let us not only praise his
goodness, but dread his majesty, and shew
our

our love by our deeds; to him let us reverently go, and offer our devout hearts at his footstool; let us remember every passage of his love with unfeigned thanks. For the Lord is sold, that the slave may be free; the innocent is condemned, that the guilty may be saved; the physician is sick, that the patient may be cured; and God himself becomes man to die, that man may live.

IV. Tell me, my Soul, when first thou hast well considered and looked about among all we know, tell me whoever wished us so much good? who ever loved us with so much tenderness? Our nearest friends, what have they done for us; or even our parents, in comparison of this charity?—no less than the Son of God came down to redeem us; no less than his own dear life was the price he paid for us; what can the favour of the world promise us, compared to this miraculous bounty? no less than the joys of Angels are become our hope; no less than the kingdom of Heaven is made our inheritance.

V. This is the compassion of my God! thus far his charity prevailed; who thought it was not enough to become man for us, but exposed himself to all our miseries! was it not enough, O *Jesus!* to labour all thy life, but thou must suffer even the pains of death? no, gracious Lord, thy merey still observed
many

y wants in our nature as yet unsupplied ;
I sawest our too great fondness of life needed
parting with it, to reconcile us to death ; thou
test our fear of sufferings could no way be ab-
, but by freely undergoing them in thy own
on ! thou sawest our souls so deeply stained
guilt, that without shedding thy blood we
d have no remission.

I. Can we thus remember the labours of
Redeemer for us, and not be convinced
our duty to him ? can my cold heart re-
at his sufferings, and not be warmed with
love of him that suffered for me ? can I
eve my salvation cost him so dear, yet live
f salvation was not worthy my pains ; un-
eful man, how doth he slight the good-
of his God ! how carelessly comply with
gracious designs ! for all his gifts he re-
res no other return, than that we hope
more, and still desire greater blessings,
improve them all to our own happiness.
all his favours he seeks no other praise,
n our following his steps till we arrive at his
ry.

VII. O my adored Redeemer, behold to
e I bow, and humbly prostrate myself in
mour of thy death : behold thus low I bow
implore thy blessing and the assistance
thy special grace, that I may wean my
affec-

affections from all vain desires, and cleanse my thoughts from all impertinent fancies: that my life may be entirely dedicated to thee, and all the faculties of my soul to thy holy service: that my mind may continually study the knowledge of thee; my will grow every day stronger in thy love; my memory faithfully recount thy mercies; and both my tongue and heart be continually disposed and habitually employed to praise thy incomparable love, which has done and suffered so much for lost mankind.

✠ Here observe the Directions given in page 8.

A prayer on Friday Evening, for faith and repentance, and a due preparation to the Holy Sacrament.

Repent and believe the Gospel. Mark. i. 15.

O GRACIOUS God, and most merciful Father, who of thy tender love to mankind, didst give thine only Son *Jesus Christ*, to suffer death upon the Cross for our redemption, who made there by his own oblation of himself once offered, a full, perfect and sufficient sacrifice, for the sins of the whole world; grant, that the effect of this redemption may be all universal as the design of it, that it may be to the salvation of all. O let no person by impenitence and wilful sin forfeit his part in it, but by the power of

bring all, even the most obstinate
to repentance.

especially, I beseech thee, to give me,
poor creature, a right understanding of
the great need I have of a saviour, and of all
things which thy Son hath done and
is still doing at thy right-hand,
to the cleansing of my guilty and polluted
conscience, and the restoring me to thy grace
and favour; and let not all this be in vain,
useless to me, lest I become eternally
lost, and lost to all hopes and possibili-
ties of comfort; give me grace to accept
of thy love, and to comply with those gra-
tifications of salvation which thy Son hath
procured for, and proposed to me, in the

knowledge, O Lord, that I have too
neglected this great Salvation, but thou
infinite patience dost still wait to see
me accept of mercy: O that thy forbear-
ance and long suffering may soften my heart,
bring me into shame and tears of peni-
tence and sorrow, for having so long abused the
mercy of so good a God, I desire
to resign and devote myself to the con-
fession of thy Holy spirit. *Lead me into thy
will and teach me, for thou art the God of
salvation.* Let thy word be my rule, thy
will my guide and assistance, thy goodness
my

my pattern and example, thy promises my encouragement, and thy joys my everlasting recompence and reward, thro' the merits and intercession of thy blessed Son, my Saviour and Redeemer. *Amen.*

See the concluding Prayer and Blessing page 40.

***The Meditation for Saturday Morning.**

On the Excellency of the Holy Sacrament:

This is the Bread which cometh down from Heaven, that a man may eat thereof, and not die. John vi. 50.

I. **C**OME unto me, all ye that are weary and heavy laden, says the Lord *Jesus*, and I will refresh you; take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls; for my yoke is easy and my burthen is light.

II. Does my Saviour invite me, and shall I go? shall a sinner dare to sit down at his table? does he invite and shall I not go? shall a wretch presume to refuse his call? rise then, my Soul, and take thy swiftest wings, and fly to the participation of this great mystery. A feast of holy bread and holy wine, in representation of Christ's most sacred body broken.

**Here you may observe the directions given page 3.*

and blood shed for us, where thou, O Jesus, dost freely give thyself to the poorest guest; a feast of peace and love, and of incomprehensible sweetness, to which thou hast thus invited us.

Come to me, ye that labour for holiness, ye oppressed under the weight of your sins; ye that hunger after Heaven, and thirst to drink from the fountain of bliss, come to me, and I will refresh you with the wine of gladness and the wine of life.

But stay, am I arrayed like a friend of the Bridegroom, that I may safely come to marriage-supper?—have I considered how those eyes should be, which go to behold the God of purity?—have I considered how clean that mouth should be, which prepares to eat the bread of Heaven?—but most of all have I considered how all-celestial that Soul should be, which aspires to a union with the Son of Christ,

Look, my heart, look well into thyself, strictly search every corner of thy breast:—how poor, and dull, and empty are we; how infinitely unworthy of so divine a Sacrament!—yet are we called by him that can comfort us by him that sees and pities our infirmities—he bids us come, he surely will receive us and with his bounteous fulness supply our wants.

VI. Go then, my Soul, to that sacred table, and take thy part of that delicious banquet ; go full of that divine love, that joy, that hope, and drink of that spring of eternal life :— and when thou hast tasted the everlasting sweetness of that holy Sacrament, thou shalt feel the heavenly streams flowing into thy truly repenting heart.

VII. There let them even sink to the root, and turn thy barren soil into a fruitful land, fruitful in holy thoughts, and pious words, fruitful in good and just, and charitable deeds, fruitful to thyself in thy own improvement, fruitful to others in thy good example. Praise the Lord, O my Soul, and all that is within me praise his holy name, who saveth thy life from destruction, and feedeth thee with the bread of Heaven, which is administered to the worthy *Receiver* in the Holy Sacrament.

A Prayer

A Prayer on SATURDAY Morning, for pardon and grace to resist temptations, that our receiving the holy Sacrament may be found acceptable in the sight of God.

Pardon our iniquity and our sin, and take us for thine inheritance. Exod. xxiv. 9.

O ALMIGHTY GOD, who art of purer eyes than to behold iniquity, who canst not look favourably upon sinners, neither shall any evil dwell with thee: how shall I, a guilty depraved creature, dare to approach thy presence! I blush, O Lord, to lift up my eyes towards Heaven; to me belongs nothing but shame and confusion of face, under which I ought to lie down before thee, if I reflected only upon the baseness of my descent, being the offspring of disloyal parents, who were rebels and traitors against thy divine majesty;—with what dejection of spirit then ought I to think of and mention all those offences whereby I have justified that first rebellion, and still taken part with the Devil and his Angels, against thee and the motions of thy Holy Spirit in my heart!

Wretched man that I am, who shall deliver me from this bond of death, from this bondage of corruption? thy grace, I know, O Lord, is sufficient for me, and thy Son
mighty

mighty to save me ; his office is to save his people from their sins ; for this end he gave himself for us, that he might redeem us from all iniquity, and purify unto himself a people, zealous of good works. O let the blood of Christ, who through the Eternal Spirit offered himself without spot to God, purge my Conscience from dead works to serve thee, the living God, Assist me by thy grace, that I may not only abominate all vices, but also hate the garments infected with sin, and abstain from all appearance of evil. And do thou, O God of Peace, sanctify me wholly, that my Spirit, Soul, and Body, may be preserved blameless unto the coming of our Lord *Jesus Christ*. Amen.

☞ *Here observe the Directions given in page 8.*

THE MEDITATION FOR SATURDAY EVENING.

On my unworthiness to come to the Holy Sacrament.

Whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the Body and Blood of the Lord 1 Cor. xi. 27. That is of irreverence towards it.

I. **O** MY Soul, thou perceivest that my transgressions are innumerable, and the weight of them is intolerable :—that my imper-

imperfections are shameful, my nature corrupted, cross and perverse, and almost every temptation draws me from my God: that my sins both of omission and commission cry aloud against me, and are a burden too heavy for me to bear: what, therefore, can I do, what can I say unto thee? let me fly unto the preserver of men, and confess that I am so vile, I cannot express it; so loathsome and detestable, that I even abhor myself for my iniquities.

II. O my soul, make no long tarrying, for we can't expect that his purer eyes should condescend to look upon me, or that he should extend his saviour to so impure a wretch, as I find myself to be. And should he leave me to myself, I were utterly undone beyond all hope, or so much as possibility of recovery
But,

III. Blessed, for ever blessed be thy name, O God! who hast opened a fountain for sin and uncleanness, and encouraged the very worst of men to hope for mercy upon their sincere conversion and amendment; hast sent thy dearly beloved Son to take upon him our nature, and to call, not the righteous, but sinners, to repentance; and hast bid all those come unto thee that are weary and heavy laden. Conscious therefore of my own unworthiness and guilt, I come trembling unto thee;
for

for I loath, I detest, I abominate my sins and myself because of them.

IV. Wherefore, most merciful Lord, despise me not, but behold my misery, as the greater occasion of thy mercy. And let thy pardoning so great, so vile, so wretched a sinner, shew the greatness of thy clemency and compassion. Thou alone art the healer of our wounds, the lifter up of our heads, and I cannot distrust thee since thy goodness is infinite. Though my sins are great, thy mercies are greater; therefore with them cover all my guilt, I most humbly beseech thee.

V. I am not worthy to look up to Heaven; but do thou look down from thence, and raise a miserable sinner from that low, that poor state his disobedience has reduced him to. Thus I cast all my care on thee, who didst ordain that *Christ* should die for all, that they who live should not henceforth live unto themselves, but unto Him who died for them and rose again: and therefore, my strong hope is in thee. If I had not this confidence that *Jesus* would heal all my diseases, I must despair under their weight. Thus I dare accept of the invitation of my Saviour to eat and drink at his table. Oh! thou God of all mercy and truth, receive me graciously through the mediation of my blessed Saviour

and let not my iniquities work my ever-
 ain.

*Pr on Saturday Evening, for a worthy
 receiving of the holy Sacrament.*

sh my hands in innocency, O Lord, and so I
 to thine Altar. Psalm xxvi. 6.

rucified *Jesus!* who at thy last supper
 didst ordain the Holy Eucharist, the Sa-
 and bond of *Christian* love, for the
 remembrance of the Sacrifice of
 h; and has commanded us to do this
 mbrance of thee: let that propitiatory
 of thy death, which thou didst offer
 e cross for the sins of the whole world
 ticularly for my sins, be ever fresh in
 mbrance.

essed Saviour, let that mighty salvati-
 love hath wrought for us, never slip
 ny mind, but especially let my remem-
 of thee in the holy Sacrament be al-
 most lively and affecting: so that if I
 truly, I shall be sure to frequent thy
 hat I may often remember all the won-
 nstances of my crucified Redeemer's
 let forasmuch as I know, O my God,
 bare remembrance of thee is not
 ; fix in me such a remembrance of
 s is suitable to the infinite love I am

to remember : work in me all those holy and heavenly affections, which become the remembrance of a crucified Saviour ; and do thou so dispose my heart to be thy guest at thy holy table, that I may feel all the sweet influence of love crucified, the strengthening and refreshing of my soul by thy body and blood, as my body is by the bread and wine.

O merciful *Jesus*, let that immortal food, which in the holy Eucharist thou vouchsafest me, pour into my weak and languishing Soul new supplies of grace, new life, new love, new vigour, and new resolutions, that I may never more faint, or droop, or falter in my duty. *Amen, Lord Jesus, Amen.*

See the concluding Prayer and Blessing. page 40.

* THE MEDITATION FOR Sunday MORNING.

*On the Love of God to Mankind particularly
manifested in this Sacrament.*

Hereby perceive we the love of God, because he laid down his life for us. 1 John 3, 16.

I. **B**EHOLD, Lord, thus encouraged, thus invited, I come :—yet I do not presume to do so, *trusting in my own righteousness, but in thy manifold and great mercies.* I feel, alas ! my weakness and wants, and betake myself

* Here you may observe the Directions given, page 3.

If to thee for relief? sick and diseased,
to the physician of souls; hungry and
y, to this fountain of living water and
of life; poor and needy, to the bounti-
fing of Heaven; a servant, to his king
r; a creature to his compassionate Crea-
who hateth nothing that he hath made;,
a forlorn disconsolate wretch, to thee,
holy, the eternal, the holy comforter.

Whence is this, that my God should
safe to come unto me? Or who am I,
thou should communicate to me thy own
how shall a wicked sinner dare to appear
: thee? or how canst thou, who art of
eyes than to behold iniquity, endure to
such condescending approaches to a soul,
d with sin and uncleanness? thou seest my
inward parts, and knowest I have nothing
that is good, nothing to invite such mer-
othing fit for the reception of so pure, so
ius a majesty.

[. I will therefore most humbly confess
own vileness and thy unspeakable good-
I will most thankfully admire, and praise,
adore thy marvellous love, and exceed-
abundant grace; for this is purely thy
act; nothing on my part could de-
F serve

serve, or could move thee to it. The more unworthy I am, the more conspicuous is thy goodness; the more amazing thy mercy and condescension.

IV. Since therefore thou art pleased to stoop so low, be it unto me according to thy word. Since thou hast thought fit to command my approach, I will most gladly testify my ready obedience; and only beg, that my own sinfulness may not render me odious in thy sight, nor frustrate these inestimable mercies to me.

I will supply my want of ability by the earnestness of my zeal; and most humbly beseech thee to accept those hearty desires of the inestimable benefit, by which my soul and all its faculties thirst after thee and thy righteousness. I will turn my eyes unto my own heart and entertain myself with the mortifying prospect of my unworthiness, laying my soul low before thee; and from the sense of my sin I will fly to thy mercy, that I may be made whole by the body and blood of my Redeemer.

V. How wise how gracious was thy design in the first institution of this holy Supper? how rich, how delightful a banquet hast thou prepared for thy guests, by ordering thy own body and blood for the mystical entertainment of the faithful? how astonishing
are

are the operations of thy grace and power! how incomprehensible the methods of fulfilling thy most true promise! thou didst speak the word in the beginning, and all things were created; and by the same almighty word, thou commandest Bread and Wine to nourish souls unto life eternal.

VI. And thou, my soul, rejoice and be exceeding glad for so noble a favour, so heavenly a refreshment, so rich a consolation, to support and sweeten thy passage, through this vale of tears and misery. For every time thou attendest these holy mysteries, thou dost spiritually eat the flesh of Christ, and drink his blood; thou dost act, as it were, over again the work of thy redemption, and effectually partake of thy Saviour's merits and sufferings; for his love continues always the same, and the excellence and worth of his propitiation is an inexhaustable spring of mercy. Come therefore hither with exalted zeal, enlarge the heart and its desires, and doubt not, but thou shalt, at every approach, return with fresh and plentiful accessions of grace.

VII. Let not the frequency abate thy devotion: for this favour should always seem great, this feast, always honourable, and the delights of it always new. And by the force of pious meditation, the mystery will affect

thy wandering mind at every repetition, as if the Son of God were just that moment born; as if thy suffering Redeemer were in that instant labouring under all his agonies; and thy eyes behold him bleeding, and dying on the cross.

A prayer on Sunday morning, before the Communion.

Except ye eat of the flesh of the Son of Man, and drink his blood, ye have no life in you. John vi. 53.

O Almighty God and merciful Father who hast given thy only Son Jesus Christ to die for us, who did institute a holy feast in commemoration of that his most precious death, whereby to preserve in our minds a constant remembrance of his great love, in laying down his life for our sakes; I thy unworthy servant, who am now invited to thy holy table, do humbly adore thy divine majesty, acknowledging that I am not worthy of my daily bread, much less of that which came down from Heaven, and which thou hast given to be the food and nourishment of our souls.

I confess. O Lord, my sins may justly cause me to tremble, when I appear before thee; but, O most merciful Father, encouraged by thy

thy wonderful goodness and love in giving thy Son to die for all penitent sinners, I present myself before thee at this time; beseeching thee, in great humility to continue to me that love, and admit me to thy holy table, that I may taste and see how gracious thou art, and how wonderful in thy doings towards the sons of men,

O make my longings after, and desires for this divine food, some way answerable to my great need of it; that my soul being sensible of all its wants may no longer seek for relief from the unsatisfying objects of this world; but by coming to thy holy table with a true spiritual hunger and thirst, may there find a full supply of all those graces and blessings, that it stands in so much need of.

And to this end, O Lord, fit and prepare my heart to partake of so great a mercy, by giving me a just abhorrence of my own unworthiness; and an unfeigned repentance on all my sins. Root out of my heart, all sinful and corrupt affections, all prejudice, hatred, and ill-will; and plant all those devout and pious, charitable, and humble dispositions that become the worshippers of our dear redeemer; that when I presume to appear before thee, I may bring with me a heart, raised above the corruptions of this

world, and full of the strongest desires and resolutions of living and serving thee.

Deliver me, O my God, from all coldness and formality, when I attend upon thee in holy and religious duties; and grant that by going to this holy feast, I may have my pardon sealed; my weaknesses repaired, all my evil inclinations subdued, my faith strengthened, my hopes enlarged, my charity increased, and my soul so entirely and inseparably united unto thee, that nothing may be ever able to dissolve the union; but that being begun here in grace, it may hereafter be consummated in glory, through the merits of him who died for me, even the Son of thy eternal love, Jesus Christ the Righteous to whom with thee, O Father, and the Holy Spirit, be ascribed, as is most due, all honour, glory, power, thanksgiving, and praise, both now and for evermore. *Amen.*

☛ See the Directions, page 59,

Ejaculations when you enter the Church.

H O W amiable are thy Tabernacles,
O Lord of hosts!

Blessed are they that dwell in thy house,
they will be always praising thee.

My Soul longeth, yea even fainteth for the
Courts of the Lord: My heart and my flesh
cry out for the living God.

For

For, a day in thy court is better than a thousand years; yea, I had rather be a door-keeper in the house of my God, than dwell in the tents of wickedness.

A Prayer before or after the Prayers of the Church, as time shall admit.

IT is but too apparent, blessed Lord, how apt we are to forget thy dear love to us, and thy bitter sufferings for us; our continual transgressions publish it, and our former stupidity and indevotion plainly declare it. Praised therefore be thy goodness for the lively emblems thou hast given of thy meritorious passion.

O that characters of thy love may be so deeply imprinted upon my heart, that no time nor temptation may wear them out! may I now most affectionately call to mind, the humility of thy Incarnation, the merits of thy Death, the power of thy Resurrection and the glories of thy Ascension.

O how much do we owe unto thee, most blessed Redeemer! how great is the price, which thou hast paid for that ransom of us miserable sinners! what shall I render unto thee for the incomprehensible benefits thou hast bestowed upon me? alas! I have no return to make but a broken and contrite heart, which

which thou wilt not despise ; and this is a further instance of thy goodness, that expected no other testimony of thy grati but my sincere affection, in serving the only true God, thro' Jesus Christ Lord. *Amen.*

A Prayer to be used as soon as the Serm ended,

O that Men would therefore praise the Lord his goodness, and declare the wonders that he do the children of men. Psalm cvii. 20, 21.

O Eternal and Almighty God, by thy bounty and goodness I have now opportunity offered me of approaching thee, and of pleading before thee the vailing merits of the death and passion of thy Son Jesus Christ ; I am sensible, O Lord, of my great unworthiness ; but the precept and command of my blessed Saviour, when he was about to lay down his life for my redemption, has made it absolutely necessary ; and many spiritual wants I labour under, which lead me to apply to this sovereign remedy for the healing of those wounds, my sinful passions have made in my soul.

Therefore, assist me, O Lord, with thy Holy Spirit, in the great duty and service I am about to perform ; grant that notwithstanding the time of this holy action,

make me unmindful of that reverence and respect, which I owe unto thy Divine majesty, or of that attention, which becomes the celebration of these holy mysteries. Fill my heart with such an awe of thy presence, as may fix my wandering thoughts, compose my disorderly affections, and excite my faint and cold desires, that I may feel the power and taste the sweetness of this divine banquet.

O Lord, grant, that I may have such a sense of my Saviour's sufferings, as may fill my soul with love and gratitude towards him for those inestimable benefits he hath purchased for me; that I may have such a sight of my sins, which occasioned all his sorrows, as heartily to bewail and detest them; such a faith in that perfect oblation and satisfaction made upon the cross for the sins of the world, that I may so importunately plead the merit of it in this commemoration of that sacrifice, as to render thee gracious and propitious to me a miserable sinner; such a conviction of my own weakness and insufficiency, as may procure thy gracious aid and assistance; such longing desires of begni made conformable to thy holy will and pleasure, as may transform me into thy divine image, and fix me to continue thy faithful servant all the days of my life; through the merits and mediation of thy Son, Jesus Christ our Lord and Saviour. *Amen,*

THE
COMPANION
FOR THE
ALTAR.

DIRECTION.

✠ “ I would advise the DEVOUT COMMUNICANT
“ all means to read over the following COMPANION FOR
“ ALTAR, with the DIRECTIONS and PRAYERS some ti
“ before he goes to the SACRAMENT, that he may w
“ the more readiness and devotion go along with, i
“ have his part in the COMMUNION SERVICE ; wh
“ with very little pains he will be able to do, espec
“ after his FIRST communicating.”

MOST gracious God, I come to th
Altar, to renew my baptismal coven
of which this Sacrament is a Seal. O h
venly Father, I come to testify my sense
thy love in so loving the world, as
give up thy Son to die for it.—O bles
Saviour, I come to testify my Faith unto th
and my love towards thee, and thankfully
commemorate thy wonderful love in dying
me.—O Lord, I come to testify my stedf
ness in the Communion of thy Church, :
my Charity to all the world,——O Lord

ec

come to this thy table out of the sense I have of the want of that spiritual food to which thou invitest me in this holy Sacrament. I know there is no support can so strengthen my soul as the influence of thy grace, conveyed to me in the worthy receiving of these emblems of thy passion, and which thou hast directed to be received, as perpetual remembrance of thy body crucified, and thy blood shed for the redemption of mankind.—
O gracious Lord grant that I and all who communicate with me, may be fed, refreshed, and nourished in our souls to life everlasting
Amen.

“NOW, laying aside all *fears* and *despondencies* proceed to the *Communion Service*, and then to the *Sacrament*, with as much joy and satisfaction, as a guilty criminal would go to plead his pardon at an earthly tribunal.

“At your approach into the *Chancel* lift up your Soul to your Saviour in these words:

I Will wash my hands in innocence, O Lord, and so will I compass thy altar, that I may shew the voice of thanksgiving, and tell of all thy wondrous works.

RUBRIC.

¶ “Then shall the priest return to the Lord’s Table and begin the Offertory, saying one or more of these sentences following, as he thinketh most convenient and necessary.

The

THE MINISTER.

The Offertory.

Let your light so shine before men, that they may see your good works and glorify your Father which is in Heaven. St. Matt. v. 16.

Lay not up for yourselves treasures upon earth, where the rust and moths do corrupt, and where thieves break through and steal: but lay up for yourselves treasures in Heaven, where neither rust nor moth doth corrupt, and where thieves do not break thro' and steal: St. Matt. vi. 19. 20.

Whatsoever ye would that men should do unto you, even so do unto them; for this is the Law and the Prophets. St. Matt. vii. 12.

Not every one that saith unto me, Lord, Lord, shall enter into

DIRECTIONS.

—When the MINISTER begins to read the OFFERTORY, [which chi relates to the duty of BENEFICENCE to all men OUR ALMS and CHARITABLE CONTRIBUTIONS which to be disposed of to fit and charitable uses, the discretion of the MINISTER and CHURCH-WARDENS,] you must be attentive, and with y EYE, (not voice) read long with him: and sure make what short plication you can to yourself of what is read; wherein you perceive have been wanting either in CHARITY or JUST to any one, and particularly in being JUST those who are our SPIRITUAL GUIDES, you resolve to make up the defects for the time come; or assure yourself, you will be highly unjust if you detain from them what is their

THE MINISTER.

The Offertory.

the kingdom of Heaven but he that doeth the will of my Father which is in Heaven. St. *Matt.* vii. 21.

Zaccheus stood forth and said unto the Lord behold, Lord, the half of my goods I give to the poor; and if I have done any wrong to any man, I restore four fold. St. *Luke* xix 8.

Who goeth a warfare at any time of his own cost? who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock? 1 *Cor.* ix. 7.

If we have sown unto you spiritual things, is it a great matter if we should reap your worldly things? 1 *Cor.*

DIRECTIONS.

—When it comes to your turn to make your Offering, do not let the plate or bason pass by you without putting something into it. for this reason, amongst others, that you may join in that part of the prayer for the Church militant wherein you beseech God, to accept your Alms, and you may depend upon it, he will accept them as given to himself, if they bear a proportion to your ability, and are done in obedience to his command, and with an eye to his glory, as a grateful acknowledgment of his mercies to yourself, and as a testimony of your dependance upon him for the continuance of them. With such reflections your present offering and all your other gifts to the services of Religion, and the uses of charity, ought to be accompanied.



THE MINISTER.

The Offertory.

Do you not know, that they who minister about holy things, live of the Sacrifice? and they who wait at the Altar are partakers with the Altar? Even so hath the Lord also ordained, that they who preach the Gospel, should live of the Gospel. 1 Cor. ix. 13, 14.

He that soweth little shall reap little, and he that soweth plenteously shall reap plenteously. Let every man do ac-

cording as he is disposed in his heart grudgingly, or of necessity: for God loveth a cheerful giver. 1 Cor. ix. 6, 7.

Let him that is taught in the word, minister unto him that teacheth in all good things. Be not deceived. God is not mocked: whatsoever a man soweth, that shall he also reap. Gal. vi. 6, 7.

While we have time, let us do good unto all men, and especially unto them that are of the household of faith. Gal. vi. 10.

DIRECTIONS,

They that are unable to give as they are disposed in their hearts, must remember that the *Alms* given on this occasion, are a matter of necessity a free gift; and their small contributions will like the *Widow's two mites* be preferred to the oblations of the wealthy. And even he that gives nothing at all to God is invited freely to partake of these spiritual gifts without money without price.

Godliness is great riches, if a man be content with that he hath; for we brought nothing into the world, neither may we carry any thing out. *1 Tim. vi. 6, 7.*

Charge them that are rich in this world, that they be ready to give, and glad to distribute, laying up in store for themselves a good foundation against the time to come, that they may attain eternal life *1 Tim. vi. 17, 18, 19.*

God is not unrighteous, that he will forget your works, and labour that proceedeth of love; which ye have shewed for his name's sake, who have ministered unto the saints, and yet do minister. *Heb. vi. 10.*

To do good and to distribute, forget not; for with such sacrifices God is well pleased. *Heb. xiii. 16.*

Whosoever hath this world's good, and seeth his Brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him? *1 John, iii. 17.*

Give alms of thy goods, and never turn thy face from any poor man, and then the face of the Lord shall not be turned away from thee. *Tob. iv. 7.*

Be merciful after thy power. If thou hast much, give plenteously; if thou hast little, do thy diligence gladly to give of that little, for so gatherest thou thyself a good reward in the day of necessity. *Tob. iv 8, 9.*

He that hath pity upon the poor, lendeth unto the Lord, and look what he layeth out it shall be paid him again. *Prov. xix. 17.*

Blessed be the man that provideth for the sick and needy ; the Lord shall deliver him in the time of trouble. *Psaln xli. 1.*

R U B R I C K.

“—Whilst these *Sentences* are in reading, the
 “ *Deacons, Church-Wardens, or other fit per-*
 “ sons appointed for that purpose, shall receive
 “ the *alms* for the *poor* and other *offerings* of the
 “ people, in a decent bason or plate, to be provi-
 “ ded by the parish for that purpose ; and reve-
 “ rently bring it to the Priest, who shall humbly
 “ present and place it upon the *holy Table*.

A Prayer at offering our Alms.

Thy prayers and thy alms are come up as a memorial before God. *Acts, x. 4.*

THY bounty, O Lord, is the fountain of all I possess ; for it is from thee I have received all my worldly goods, and to thy holy name be the glory. Accept of this free-will offering of my hands, as an acknowledgment of thy right to all I enjoy, and as a testimony of that piety, love and charity to my necessitous brethern, which thou requirest, and art pleased to take as done to thyself.

Therefore I will dedicate a part of those good things thou hast bestowed upon me, to relieve the poor ; because thou hast made it

an evidence of my love to thee ; and grant that all my alms-deeds may be performed with such purity of intention, and in such a proportion to what thou hast given me, that they may be acceptable in thy sight, through the merits of Jesus Christ, my Lord and Saviour.

Amen.

RUBRICK.

¶ “ And when there is a Communion, the
“ Priest shall then place upon the table so much
“ Bread and Wine, as he shall think sufficient,
“ After which he shall say ;

DIRECTIONS.

THE MINISTER,

Let us pray for the whole state of Christ's Church militant here on earth,

ALMIGHTY and ever living God, who by the holy Apostle hast taught us to make Prayers and Supplications, and to give thanks for all men ; we humbly beseech thee most merciful-

ly to accept our alms and oblations, and to receive these our Prayers, which we offer unto thy divine Majesty, beseeching thee to inspire continually the universal Church with

¶ Here the Priest beginning the prayer for the whole state of Christ's Church militant here on earth, &c. you must join with him and the congregation in heart and spirit, and with attention, say the *Amen* with them, that you may reap the advantage of that common fervency with which these prayers are offered up to God.

with the spirit of truth, unity and concord, and grant that all they who do confess thy holy name, may agree in the truth of thy holy word, and live in unity and godly love. We beseech thee also to save and defend all christian kings, princes and governors, and especially thy servant George, our King, that under him we may be godly and quietly governed: and grant unto his whole Council, and to all that are put in authority under him, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion and virtue. Give grace, O heavenly Father, to all Bishops and Curates, that they may, both by their life and doctrine, set forth thy true and lively word, and rightly and duly administer thy holy Sacraments. And to all thy people give thy heavenly grace; and especially to this congregation here present, that with meek heart and due reverence they may hear and receive thy holy word, truly serving thee in holiness and righteousness all the days of their life. And we most humbly beseech thee, of thy goodness, O Lord, to comfort and succour all them who, in this transitory life, are in trouble, sorrow, need, sickness, or any other adversity; and we also bless thy holy name for all thy servants departed this life in thy faith and fear, beseeching thee to give us
grace.

grace, so to follow their good example, that with them we may be partakers of thy heavenly kingdom. Grant this, O Father, for Jesus Christ's sake, our only mediator and advocate. *Amen.*

RUBRICK

¶ "At the time of the celebration of the communion, the communicants being conveniently placed for the receiving of the holy Sacrament, the Priest shall say this Exhortation.

THE MINISTER.

DIRECTIONS.

Dearly beloved in the Lord, ye that mind to come to the Holy Communion of the Body and Blood of our Saviour Christ, must consider how St Paul exhorteth all persons diligently to try and examine themselves before they presume to eat of that bread, and drink of that cup. For as the benefit is great, if with a truly penitent heart, and lively faith, we receive that holy Sacrament (for then we spiritually eat the flesh of Christ, and drink his blood; then we dwell in Christ, and Christ in us; we are one with Christ, and

☞ You must seriously attend to this exhortation for it is full of excellent information and instruction: It shews you the great benefit of coming worthily, that is, with a true penitent heart, and lively faith to this holy Sacrament, and the great danger of coming unworthily, that is, without repenting of your sins, and without depending on God's mercy thro' Christ.

and Christ with us) so is the danger great if we receive the same unworthily; for then we are guilty of the body and blood of Christ our Saviour;* we eat and drink our own damnation, not considering the Lord's Body; we
kindle

* The severity and terror of this expression has disturbed many well intentioned people, and prevented their approach to the Lord's Table. But when we consider it as a misconstruction of the original, and lay before them what St. Paul hath said upon the occasion, we have no doubt but they will draw near with comfort. The Apostle hath declared, that *He that eateth and drinketh unworthily, is guilty of the body and blood of the Lord*; that is, guilty of irreverence towards it, and eateth and drinketh *Judgment to himself*, 1 Cor. xi. 29. Our Translation indeed hath it, *damnation to himself*, but to come nearer the original, it should be translated judgment or condemnation, not certain punishment in another life, but such marks of God's displeasure as he sees fit; which will be confined to this world, *provoking him to plague us with divers diseases, &c.* and as the Apostle in another place says, *for this cause many are weak and sickly among you and many sleep*; or they will be extended to the next world as the case requires. For to receive unworthily may, according

kindle God's wrath against us; we provoke him to plague us with divers diseases, and sundry kinds of death; judge therefore yourselves, brethren, that ye be not judged of the Lord; repent you truly of your sins past; have a lively and stedfast faith in Christ our Saviour; amend your lives, and

G 5

be

according to the kind or degree of it, be either a very great sin or comparatively a small one. However all dangers may with ease be avoided if we with humility and proper dispositions come to the Lord's Table; such as to be in charity with all men, forgiving them that trespass against us, which is the express condition of *our own* forgiveness, as laid down by our Lord in his admirable prayer, and, *that we repent us truly of our former sins, stedfastly purposing to lead a new life, have a lively (stedfast) faith in God's mercy through Christ, that* is, through his mediation, who is ever making intercession for us miserable sinners, *with a thankful remembrance, of his death; a thankful remembrance, is true thankfulness, which produces love, which love is, that we keep his commandments* For he so loved us, *that he laid down his life for us, and no greater love hath any man, than one to die for another.* 1 John v. 3.
Archbp. Secker's Lectures on the Church Catechism.

be in perfect charity with all men, so shall ye be meet partakers of those holy mysteries; and above all things, ye must give most humble and hearty thanks to God the Father, Son and Holy Ghost, for the redemption of the world, by the death and passion of our Saviour Christ; both God and man, who did humble himself even unto the death upon the cross for us miserable sinners, who lay in darkness and the shadow of death, that he might make us the children of God, and exalt us to everlasting life. And to the end that we should always remember the exceeding great love of our Master, and only Saviour Jesus Christ, thus dying for us and the innumerable benefits, which by shedding his precious blood, he hath obtained for us, he hath instituted and ordained these holy mysteries as pledges of his love, and for a continual remembrance of his death, to our great and endless comfort. To him, therefore, with the Father, and the Holy Ghost, let us give (as we are most bounden) continual thanks, submitting ourselves wholly to his holy will and pleasure, and studying to serve him in true holiness and righteousness all the days of our life. *Amen.*



RUBRICK.

“Then shall the *Priest* say to them that come
to receive the holy communion.

THE MINISTER.

DIRECTIONS.

<p>e that do truly earnestly repent of your sins, and in love and cha- with your neigh- rs, and intend to l a new life, fol- ing the command- ts of God, and king from hence- h in his holy s: draw near with h, and take this</p>	<p>Being thus called upon <i>make your humble Con- fession to Almighty God</i>, be sure to let your whole heart be lifted up to the throne of divine grace, and humbly pray, that you may have a share in that pardon, which is soon after to be pronoun- ed by the Minister.</p> <hr/> <p>the Sacrament to your comfort, and make your noble Confession to Almighty God, meekly lying upon your knees.</p>
--	---

RUBRICK

¶ “Then shall this general Confession be made
in the name of all those, that are minded to re-
ceive the holy Communion, by one of the
Ministers, both he and all the people kneeling,
and *humbly upon their knees*, saying,

THE

THE MINISTER.

DIRECTIONS

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; we acknowledge, and bewail our manifold sins and wicked-

ness, which we from time to time most grievously have committed, by thought, word and deed, against thy divine Majesty, provoking most justly thy wrath and indignation against us. We do earnestly repent, and are heartily sorry, for these our misdoings; the remembrance of them is grievous unto us; the burden of them is intolerable; have mercy upon us, have mercy upon us, most merciful Father; for thy Son our Lord Jesus Christ's sake, forgive us all that is past, and grant that we may ever hereafter serve and please thee in newness of life, to the honour and glory of thy Name, through Jesus Christ our Lord. *Amen.*

☞ In this *Confession of Sins* join with the *greatest Humility*, both in *Mind*, and *Voice*, as you are much concerned therein.

RUBRICK.

¶ “Then shall the Priest (or Bishop being present) stand up, and turning himself to the people pronounce this *Absolution*.

THE MINISTER.

Almighty God, our heavenly Father who hath promised forgiveness of sins to all them that with hearty repentance, and true faith, turn unto him; have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life, through Jesus Christ our Lord. *Amen.*

DIRECTIONS.

✠ When the *absolution* begins, then *hold your peace*, and attend to the Minister with all your heart; placing yourself in a *humble posture*, beg earnestly of God that he will be pleased to confirm in Heaven the *absolution* of your *Sins*, pronounced at this time by his Minister. But for any one to repeat the *absolution* word for word with the minister, is very absurd, and shews much ignorance: for the *People's* part here is to

attend, and to join in a most earnest *Amen*, with a firm resolution to lead a new life. And therefore let me warn you in all the public prayers that you *join* with the Minister where you are bid, and at all other times; be *silent*, attending and making it your own by saying, with a becoming sincerity, *Amen.*

✠ The observing of *order* and *decency* in Prayer tends much to edification; whereas the contrary begets distraction, and disturbs both yourself and your neighbour; it offends devout and understanding people mightily to hear men and women in their prayers absurdly and indecently

cently, silent where they should speak, joining with the Minister *aloud* where they should only silently attend and say, *Amen*. But what can be more improper than to hear them absolve themselves, taking on them the priestly office, in a part of it, which is one of the most distinguishing he has? the same inattention and negligence are too observable in people repeating the *ten Commandments*, which should be silently, and reverently attended to, being the commands of *God* made known to us by his Ministers; when our part should be to beg the Almighty's assistance to help and incline us to keep them, which is well expressed in what the Church has provided for the purpose.

✠ When the *absolution* is over attend diligently to the sentences of Scripture, which the Minister is to read; and when he bids you *lift up your heart to God*, you must be sure not only to do it in *word* but in *deed*, and with great earnestness.

THE MINISTER.

¶ *Then shall the Priest say,*

Hear what comfortable words our Saviour Christ saith unto all that truly turn to him,

Come unto me, all ye that travail, and are heavy laden, and I will refresh you. *Matt.* xi, 28.

God so loved the World, that he gave his only begotten Son, to the end that all
that

that believe in him should not perish, but have everlasting life. *John* iii. 16.

Hear also what Saint *Paul* saith.

This is a true saying, and worthy of all men to be received, that Christ Jesus came into the world to save sinners. *1 Tim.* i. 15.

Hear also what St. *John* saith.

If any man sin, we have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins. *1 John* ii. 1,

¶ *After which the Priest shall proceed, saying,*

Lift up your hearts.

Ans. We lift them up unto the Lord.

Priest. Let us give thanks unto our Lord God.

Ans. It is meet and right so to do.

¶ *Then shall the Priest turn unto the Lord's Table, and say,*

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks to thee, O Lord, † holy Father, Almighty, everlasting God.

† *These words [holy Father] must be omitted on Trinity Sunday.*

¶ "Here shall follow the proper preface, according to the time, if there be any specially appointed; or else immediately shall follow,
Ther

Therefore with Angels and Archangels, and with all the company of Heaven, we laud and magnify thy glorious name: evermore praising thee, and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory. Glory be to thee, O Lord most high. *Amen.*

THE MINISTER.

¶ *Proper Prefaces.*

¶ *Upon Christmas-day and seven days after,*

Because thou didst give Jesus Christ thine only Son to be born, as at this time for us, who by the operation of the Holy Ghost was made very man, of the substance of the Virgin *Mary* his mother, and that without spot or sin, to make us clean from all sin. Therefore with Angels, &c.

THE MINISTER.

¶ *Upon Easter-day and seven days after.*

But chiefly we are bound to praise thee for the glorious resurrection of thy Son Jesus Christ our Lord; for he is the very paschal lamb, which was offered for us, and hath taken away the sins of the world; who by his death hath destroyed death, and by his rising to life again hath restored us to everlasting life. Therefore with Angels, &c.

¶ *Upon*

pon Ascension day, and seven days after.
through thy most dearly beloved Son Jesus
our Lord, who after his most glorious
urrection manifestly appeared to all his
stles and in their sight ascended up into
ven to prepare a place for us, that where
thither we might also ascend. and reign
him in glory. Therefore with Angels, &c.

Upon Whit-Sunday, and six days after,

through Jesus Christ our Lord, according
those most true promise the Holy Ghost
e down as at this time from Heaven, with
dden great sound, as it had been a mighty
l, in the likeness of fiery tongues, lighting
the Apostles, to teach them and lead them
all truth giving them both the gift of di-
languages, and also boldness with fervent
contsantly to preach the gospel unto all
ns, whereby we have been brought from
ness and error, into the light and true
wledge of thee, and of thy Son Jesus
ist. Therefore with Angels, &c.

¶ Upon the feast of Trinity only.

Who art one God, one Lord; not one per-
but three persons in one substance; for
which we believe of the glory of the Fa-
the same we believe of the Son, and of
Holy Ghost, without any difference or in-
dity. Therefore with Angels, &c.

¶ After

¶ *After each of which prefaces shall immediately be sung or said,*

Therefore with Angles and Archangels, and with all the company of Heaven, we love and magnify thy glorious name, evermore praising thee, and saying, Holy; holy, holy Lord God of Hosts, heaven and earth are full of thy glory. Glory be to thee, O Lord most high. *Amen.*

RUBRICK.

¶ “ Then shall the Priest, kneeling down at the Lord’s Table, say in the name of all them that shall receive the Communion, this Prayer following.

THE MINISTER.

We do not presume to come to this thy table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy table: but thou art

DIRECTIONS.

☞ When the Priest acknowledges in this form of *humiliation* his own, and the communicants *unworthiness*, and God’s *unmerited kindness*, in admitting them to his *holy Table*, make this act of *humiliation your own*, by your most devout attention, and joining with an hearty *Amen.*

the

the same Lord, whose property is always to have mercy: grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us *Amen.*

RUBRICK.

¶ “When the Priest, standing before the table hath so disposed the Bread and wine, that he may with more readiness and decency break the Bread before the people, and take the Cup into his hands, he shall say the Prayer of Consecration as followeth,

THE MINISTER.

DIRECTIONS,

<p>Almighty God our heavenly father, who, of thy tender mercy, didst give thine only Son Jesus Christ to suffer death upon the cross, for our redemption, who made there (by his own oblation) a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the</p>	<p>¶ This is the prayer of <i>Consecration</i> to be said by the <i>Priest</i> alone; and whilst he is consecrating the <i>Bread</i> and <i>Wine</i>, raise up thy soul, to see with the eyes of <i>faith</i> what great things the Lord hath left thee in that Sacrament; and pray that they may be a means of conveying in- to thy Soul, all the be- nefits of his precious death, saying secretly,</p> <p style="text-align: right;">Send</p>
--	--

THE MINISTER.

whole world, and did institute, and in his holy gospel command us to continue a perpetual memorial of that his precious death

until his coming again; hear us, O merciful Father, we most humbly beseech thee, and grant that we receiving these thy creatures of Bread and Wine, according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed body and blood; who, in the same night that he was betrayed, (a) took bread, and when he had given thanks (b) he brake it, and gave it to his disciples, saying, Take, eat, (c) this is my body which is given for

(a) Here the Priest is to take the patten into his Hands,

(b) And here to break the Bread.

(c) And here to lay his hands upon all the Bread.

(d) Here he is to take the Cup into his Hands.

(e) And here to lay his Hands upon every Vessel (be it Chalice or Flagon) in which

there is any Wine to be consecrated.

DIRECTIONS.

SEND down thy spirit and blessing upon this means of grace and salvation, which thou thyself, O Jesus, hast ordained. *Amen.*

you, do this in remembrance of me; likewise after supper,

(d) he took the cup, and when he had given thanks,

he gave it to them, saying, Drink ye all of this for this

(c) is my blood of the new testament, which is shed for you, and for many, for the remission of sins: do this, as oft as ye shall drink it, in remembrance of me. *Amen.*

DIRECTIONS.

“ Be not discouraged if you cannot fill up all
“ the space between the Prayer of Consecration,
“ and the time of receiving the Bread and Wine,
“ with an equal fervent devotion ; acknowledge
“ your transgressions ; recommend to God’s mer-
“ cy your Parents, Relations, Friends, and all
“ the World,

✠ “ Or when the Prayer of Consecration is
“ over, if you have time before the *Bread and Wine*
“ are brought to you, use the following Prayer.

*A Prayer immediately after the Consecration of
the Bread and Wine.*

I will offer to thee the Sacrifice of Thanksgiving, and
will call upon the name of the Lord. I will pay my
vows unto the Lord, in the sight of all his people : in
the courts of the Lord’s House, even in the midst of thee
O Jerusalem, Praise the Lord. Psalm. cxvi. 14, 15, 16.

NOW, O my God, tho’ prostrate before
thy altar, I dare not so much as look
upon this mystery of our salvation ; if thou
hadst not invited me : I beseech thee there-
fore to accept of this representation we make
before thee of that all sufficient sacrifice,
which thy Son our Saviour Jesus Christ made
upon the cross : let the merit of it plead
effectually

effectually for the pardon and forgiveness of all my sins, and render thee favourable and propitious to me, a miserable sinner; let the power of it prevail against all the powers of darkness; let the wisdom of it make me wise unto salvation; and let the efficacy of it reconcile me unto thee, and bring to me peace of conscience.

And then, O blessed Jesus my Redeemer, I shall be enabled to adore thee, who didst endure the painful and shameful death of the cross, to recover me from the state of sin and misery; I admire thy infinite condescension who was pleased to be made miserable, that I might be made happy; poor that I might be enriched; and didst die that I might live for ever. With all my soul, O merciful Lord, I love and praise thee, for these stupendous expressions of thy bounty and goodness towards me: O Lamb of God, that takest away the sins of the world, have mercy upon me; O Lamb of God, that takest away the sins of the world, grant me thy peace. *Amen.* Lord Jesus, *Amen.*

RUBRIC.

¶ “Then shall the Minister first receive the
 “ Communion in both kinds himself, and then
 “ proceed to deliver the same to the Bishops,
 “ Priests and Deacons in like manner, (if any
 “ be present) and afterwards to the people; while
 “ they

“ they with suitable reverence take it in their
“ hand, meekly kneeling.

DIRECTIONS.

☞ “ The first person that receives is the *Minister*, who has a request to you in behalf of himself, namely, that as he prays for you with great fervency, you would comfort and encourage him with a hearty *Amen*, to the petition he offers at his taking the *holy Elements*: And in the interval between his *receiving* the *Bread* and *Wine*, use the following prayer.

A Prayer to be said when the Priest is receiving the Bread and Wine.

Let thy Priests be clothed with righteousness: and let thy saints sing with joyfulness. Psalm cxxxii, 9.

GIVE thy grace O Lord, I humbly beseech thee, to all those who are called to any office or administration in thy church; and to replenish them with the truth of thy doctrine, and endue them with innocency of life, that they may faithfully serve before thee, to the glory of thy great name and benefit of thy holy church, through Jesus Christ our Lord. *Amen.*

DIRECTIONS.

¶ “ After the *Minister* has received the Communion. and is proceeding to deliver the same to the *People*, lift up your heart to God in the following prayer.

A Prayer

A prayer before receiving the Holy Sacrament

BEHOLD, gracious Lord, I come to thy holy table, as a sick man to the physician of life: I beseech thee, O Lord, to cure my infirmities and let me not receive the outward and visible sign, but inward and spiritual grace, purchased by blessed Redeemer in the sacrifice of himself, so that all carnal affections may die in me, and all things belonging to the spirit may live and grow in me; and that I may have power and strength, and victory, to triumph against the world, the flesh, and the devil; and be endued with all such heavenly virtues as are pleasing to thee, and which thou wilt eternally reward, for the merit of thy death; to whom, with the Father and Holy Ghost, be all honour and glory, world without end, *Amen.*

Another prayer just before receiving the consecrated Bread, if time will permit.

If thou bring thy gift to the Altar, and there rememberest that thy Brother hath aught against thee, leave thy gift before the Altar, and go thy way, first be reconciled to thy brother, and then come and offer up thy gift. *Matt. v. 23. 24.*

LET it be thy pleasure, O God, to give in me whatsoever is wanting to fit me for thy divine acceptance, and a worthy
 ex

ceiving of these holy mysteries. Give me repentance unto life, not to be repented of; endue me with a lively faith, a perfect love, and an universal charity; pity my weakness, and forgive my infirmities; that I may worthily receive these elements of Bread and Wine to my support and comfort in this life, and my eternal happiness in that which is to come. *Amen.*

RUBRICK.

¶ And when the Priest delivereth the Bread
"to any one, he shall say,

THE MINISTER.

DIRECTIONS.

<p>The body of our Lord Jesus Christ which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving</p>	<p>¶ When the Minister comes to give you the consecrated Bread and Wine, be very intent upon what you are about; but take great heed lest while you are striving to rise your heart, you be not lost and bewildered in your thoughts. Strive rather for a serious and composed mind: let your devotion be rather regular and equal than transported; attend gravely to what the minister says. and when he has repeated that excellent Prayer—— ‘The Body "of our Lord Jesus Christ, which was given</p>
--	--

H

"for

"for thee, preserve thy body and soul a lasting life," be sure you say softly a *Amen*; for is it not this that you covet desire? when he has said—*"take and eat the remembrance that Christ died for thee, on him in thy heart by faith with thanksgiving, take in your right hand, in a decent and reverent posture, with your hand uncovered; and are taking it say,*

After receiving the Bread.

O Blessed *Jesus*! who vouchsafest to give me my food, nourish my soul with thy life; create in me a hunger after thee, and let this divine food inspire and quicken my fainting soul with new supplies of new life, new vigour, and new strength, that I may never again faint, or be weary in thy duty.

Before receiving the Cup.

O Merciful God, grant that I may receive which I am now about to receive from thee, be unto me a Cup of blessing. Give me, O God, my soul with the Blood of our blessed Saviour, that it being cleansed from all corruption, may attain to life everlasting.

R U B R I C K.

¶ *"And the Minister that delivers the Cup shall say,*

THE MINISTER.

The blood of our Lord Jesus Christ, which was shed for thee, preserve thy Body and soul unto everlasting life. Drink this in remembrance that Christ's blood was shed for thee, and be thankful.

DIRECTIONS.

When the Minister delivereth the Cup and says—"the blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and Soul unto everlasting life,"—be sure you say *Amen*, And when he has said—

"drink this in remembrance that Christ's blood was shed for thee, and be thankful," take it, drinking very moderately. But let me remind you, that you do not pretend to repeat, either loud or softly, the words the Minister uses in delivering the Bread and Wine; your business being to attend soberly to what he says, and then to say *Amen*. Of this I caution you, as an idle custom prevails, of people repeating what the Minister says, to the disturbance of the Minister, and to the manifest hindrance of their own Devotion, which would be promoted by a grave and silent attention. And whilst other communicants are receiving, offer up your petitions in their favour, for this highest of all blessings, praying for the preservation of their Souls and Bodies unto everlasting life.

Whoso eateth my flesh and drinketh my blood, hath eternal life and I will raise him up at the last day. *John vi. 54.*

When thou hast received both Kinds, say,

I Have done O Lord, as thou hast commanded me, and let thy name be for ever blessed. O let me find the great benefits of this thy divine institution in granting me the assistance of thy holy Spirit, to direct my steps in thy ways, and enable me by the power and influence of this divine food, to persevere in the practice of a holy and religious life, even to the last moment of my days. Be thou my peace and refuge, and let my pleasure and safety depend on thee; be thou my portion and greatest treasure, and let my eternal happiness be fixed in the perpetual adoration of thee, who didst vouchsafe not only to take our nature upon thee, that thou mightest die for our sins, but hast left us a perpetual memorial thereof in this Sacrament. *Amen.*

A Prayer of Thanksgiving as soon as we are retired from the Lord's Table.

I will sing of the Lord, because he hath dealt so lovingly with me: yea I will praise the name of the Lord most high. Psalm. xiii. 5. 6.

A L L honour, glory, power, might, majesty, and dominion, be unto him
that

that sitteth on the throne, and unto the Lamb that was slain, for ever and ever.

I give thee most humble and hearty thanks O Lord, that thou hast been pleased to admit me to renew my baptismal covenant with thee in this holy sacrament.

That thou hast vouchsafed to feed me with the spiritual nourishment of the Body and Blood of thy Son Jesus Christ; and this not for any merits of my own, but for the sake of thy infinite goodness and mercy.

Unworthy tho' I am, yet thy bounty, O Lord, never fails; the love of my Saviour is not diminished, and the virtue of his propitiation is never exhausted; grant therefore, I beseech thee that this holy Sacrament may never turn to my judgment and condemnation:

But that it may be health and recovery under all my weaknesses and infirmities;

Safety and defence against all the attacks of my spiritual enemies;

Vigour and strength to all my holy purposes and resolutions;

Comfort and support under all the afflictions and calamities of life;

Assistance and direction under all difficulties and doubts;

Courage and constancy under all dangers and persecutions, especially in times of sickness, and at the hour of death.

Finally, let it procure for me pardon and forgiveness in this life, mercy and favour at the day of judgement, and a never fading crown of glory in thy heavenly kingdom ; where, with thy Son Jesus Christ, and the Blessed Spirit, thou livest and reignest, one God, world without end.
Amen.

RUBRICK

¶ If the consecrated Bread or Wine be spent before all have communicated, the Priest is to consecrate more according to the form before prescribed, beginning at [*our Saviour Christ in the same night, &c.*] for the blessing of the Bread ; and at [*likewise after supper, &c.*] for the blessing of the Cup, as you will find it in page 124.

DIRECTIONS

¶ *When all have communicated, and the Minister returns to the remaining part of the Communion Office, (by some called the Post-Communion) be sure you be ready to join with him ; nay, though you should not have ended your private devotions, join with the public ones, for that is your duty ; therefore diligently and heartily attend until they are ended.*

RUBRICK

¶ When all have communicated, the Minister shall return to the Lord's Table, and reverently place upon it what remaineth of
the

the consecrated elements, covering the same with a clean linen cloth.

¶ *Then shall the Priest say the Lord's Prayer, the people repeating after him every petition.*

THE MINISTER AND PEOPLE.

Our Father, which art in Heaven, hallowed by thy name : thy kingdom come : thy will be done on Earth, as it is in Heaven : give us thisday our daily bread : and forgive us our trespasses, as we forgive them that trespass, against us ; and lead us not into temptation, but deliver us from evil : for thine is the kingdom, and the power, and the glory, for ever and ever. *Amen.*

¶ *After which shall be said the following Prayer.*

THE MINISTER.

O Lord, and heavenly Father, we thy humble servants entirely desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving ; most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and all thy whole Church may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee, humbly beseeching thee
that

¶ *Then the Priest (or Bishop, if he be present) shall let them depart with this BLESSING.*

The Peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen*

Then say,

Let this day, O my God, be noted in the book of life—forgot not my Prayers, O Lord, nor let my coldness and wanderings and infinite unworthiness turn them into sin—O Lord, hear my Prayers, and let my cry come unto thee.

Ejaculations and a short Prayer when the Communion Service is ended.

Lord, now lettest thou thy servant depart in peace, according to thy word. For mine eyes have seen thy salvation.

NOW, O Lord, refreshed with this heavenly banquet, of thy Son's institution, I have sealed my repentance and fly unto thee for the pardon of all those imperfections, that have accompanied me at this time in my attendance at the altar; forgive the weakness of my affection, the wanderings of my thoughts, and perplexity of my

my mind ; let the sincerity of my holy purposes and resolutions be accepted, notwithstanding my weakness and infirmities.

Oh ! let this commemoration of my crucified Saviour so influence all my thoughts, words and actions, that my conversation may be as becometh the Gospel of Christ. Reward me not according to my deserts, but according to my great necessities, and thy abundant mercies in Jesus Christ ; to whom, with thee, O God the Father, and God the Holy Ghost, be all honour and glory, world without end. *Amen.*

DIRECTIONS.

Now arising, depart reverently from the Lord's Table with a glad heart and a cheerful countenance, preserving good thoughts in your mind.



INSTRUCTIONS

How to live well after a worthy receiving of the Holy Sacrament.

I. **I**F thou wouldst preserve thy faith incorrupt, and thy devotion undisturbed, content thyself with reverencing and admiring the great mercies conveyed to thee in those

those holy mysteries; and the unspeakable goodness of God, in providing such means of reconciliation for thy transgressions, and satisfaction to his justice. These emblems of Bread and Wine which our Lord hath commanded to be received, are pledges to assure us thereof, and to perpetuate the remembrance of his death and passion, *by whose stripes we are made whole*, and designed as early as the Fall of man when the Lord God said unto the great Tempter of mankind, who appeared in the form of a Serpent; *I will put enmity between thee and the woman, and between thy seed and her seed : it shall bruise thy head, and thou shalt bruise his heel.* Gen. iii. v. 14, 15. In these emblems of divine love, the assistance of his grace to support you in well doing, is more immediately conveyed to you, *for we of ourselves are not able to help ourselves.* A memorable instance of the want of this assistance we have in St. Peter, who as soon as he depended on the arm of his own strength, and assumed a self-sufficient confidence, fell away and denied his Lord and his God, in a most remarkable manner,, not *once but thrice*, and that too with *imprecations*. Do not imagine, that a temporary, or a weekly preparation is all that is required, it is a perseverance in well doing that is incumbent on you: But when by temptation and the frailty of your nature

nature you fall away, turn unto the Lord your God *who careth for you*, with weeping and fasting, repenting as the Apostle did; and by prayer and supplication return to the table of the Lord, where the penitent sinner is invited, *for they that are whole need not the physician.*

II. Happy is he who studies God's commands, and labours to understand things suitable to his own capacity, without troubling himself about the mysterious works of the Most High.

III. For the duty required of a Christian, is not penetration, acuteness of wit, nice distinction, or sublime notions, but a pure faith, stedfastly believing the promises of God, delivered to you in the holy Scriptures, an honest and a holy life; practising sobriety, temperance and chastity, justice and charity, piety and devotion,

IV. Trouble not thyself to argue nicely nor employ thy thoughts upon things above thy capacity; nor hold thyself obliged to answer every cavil which disputants may propose: keep close to the scripture, and do thy duty: and thou shalt enjoy tranquillity which restless spirits never can possess.

V. Think not that an inward uneasiness is a sign that thou art forsaken of God: It is rather on the contrary, a mark of grace,

PART I.

I

God

God suffers it to exercise thy patience, and promote thy spiritual advantage.

VI. Remember God hath said, that *he walks and dwells with the humble, and shews his ways to the meek : that he reveals himself to babes ; that he opens the eyes of the humble and sincere ; but hides his grace and knowledge from the proud and wise in their own sight.*

VII Therefore, that we may thus advantage, it is necessary we should know the just limits of *human reason* and *faith*. The first may deceive us, but the other hath its foundation in *God, who is not man, that he should deceive ;* therefore, study the Scriptures, where he hath more immediately revealed himself. Faith (which supposes a revelation received and acknowledged, pointing out the ways of salvation to man) challenges the highest place ; and reason ought to keep her distance, to serve and follow after, not to set bounds to, or encroach on, and usurp over the other. For,

VIII. Faith and charity are the two pillars, upon which christianity stands ; the two governing principles of a good man's opinions and actions. And their authority and influence are, in no one instance, more considerable, than in this of the blessed Sacrament ;
God

God is infinite and eternal, his power and wisdom unbounded, and incomprehensible. *He does whatsoever pleaseth him in heaven and earth; and who can understand his counsel, or find out all his ways ?*

IX. If the works of God were such, as human reason could penetrate with ease, they would lose great part of their glory. We should soon abate of our awe and veneration for their Author. *O that men would therefore praise the Lord for his goodness, and declare the wonders that he doth for the children of men! for great and marvellous are thy works, O Lord God almighty! how unsearchable are thy judgments, and thy ways past finding out! Psalm. cvii. Rev. xvi. Rom. xi.*

*A Prayer of THANKSGIVING in our retirement,
after we are returned home from the lord's
Table.*

Behold, thou art made whole, sin no more, lest a worse thing come unto thee. John v. 14.

O Lord my God! I acknowledge with all thankfulness of heart thy great mercy and goodness, in giving me an opportunity of approaching thy holy Table, in disposing my mind to commemorate the infinite love of my crucified Saviour, to render him thanks and praise for laying down his life as a sacri-

fice for the sins of the world, and to represent unto thee that sacrifice as a full satisfaction for them; whereby thou dost incline me humbly to hope for all the benefits of his death and passion. But,

What thanks, most gracious God, can I return unto thy divine Majesty, for impressing a sense of my duty upon my mind; and for that strength and power, whereby thou hast, in some measure, enabled me to perform it? I will praise and celebrate thy great and glorious name, and I will devote myself to thy service, as long as I have any being.

Blessed be thy name for those fresh supplies of grace I have received; grant that they may make me perform thy commandments with delight and pleasure,—that I may never more faint, or droop, or tire in my duty. Blessed be thy name for those comfortable assurances thou hast given me of pardon and forgiveness.

Let this thy compassionate goodness be a perpetual obligation of love and gratitude.—Let it put me on my guard, that I may watch over all my ways, and ever do that which is well pleasing in thy sight.

Blessed be thy name for that peace and quiet thou hast restored to my Soul! for those resolutions thou hast wrought in me to persevere in thy service to the end of my
days;

when returned from Church, &c.

days; make them firm, vigorous, and constant, and never let any sinful passions again trouble and discompose my mind.

Blessed be thy name for that desire thou hast given me for Spiritual delights, and that thou wilt not possessing the eternal inheritance; let the pleasures of sense appear mean and contemptible, and let not the pleasures of the world prevail forward upon me, to transgress thy laws.

Grant, O Lord, that I may walk worthy of those thy distinguished mercies, and live in peace, as thou comes the redeemed of the Lord. Vouchsafe thee, O blessed Jesus, I can do nothing without thee, who art the physician of souls, without thee, who art the comfort of all devout minds, I shall consume away my days in sadness. Strengthen me therefore, O Lord, and abide with me for ever, I shall then be enabled to do thy will in this life, and thereby be qualified to partake of thy glories to all eternity in the next. Amen.

DIRECTIONS.

☞ "Thus having complied with the directions for the morning, you may refresh yourself with a temperate and cheerful meal, and thankfulness for the joy the good things of this life, which the Lord hath blessed thee with. As to the after-

“ this, and all other *Lord's Days* you are pious-
 “ ly and prudently to divide it between the pub-
 “ lic service, family duties, private devotions, offi-
 “ ces of charity if they present themselves; and, I
 “ will add, your own necessary refreshment : for
 “ I am not so strict as *totally* to forbid you some
 “ time upon *that day*, to unbend your mind, and
 “ relax your thoughts, by such company and
 “ conversation as will instruct, and innocently di-
 “ vert you ; but I absolutely forewarn you against
 “ all places of public resort, all gaming, and sport-
 “ ful exercises, as giving offence to some, and bad
 “ examples to others : for they are unsuitable to
 “ the solemnity of the day, and tend to promote
 “ levity and irreligion :

N. B.—“ After these good instructions and
 “ devotions, if the devout Christian would perse-
 “ vere in his duty, and desire to lead a holy and
 “ godly life for the future, I would advise him
 “ by all means (after he has ended the foregoing
meditation) to make the *Second Part* of this new
 “ Week's Preparation his companion ; which
 “ will furnish him with such acts of devotion as
 “ will be acceptable to Almighty God, after he
 “ has been a worthy partaker of the Lord's Sup-
 “ per, remembering to perform his part of the
 “ covenant made with God in the Sacrament, viz.
 “ *to lead a new life.*

☞ “ Those Servants and Others, who have
 “ not the command of their time, and therefore
 “ cannot employ as much of it in these exercises,
 “ *as they could wish* and desire, may rest assured
 “ *that God approves and accepts their willing*
 “ *mind.*

“ mind, provided they go on in a sincere resolution to avoid and forsake sin, and live in the fear of God, and behave themselves with conscience and honesty in those several stations of life, in which his Providence has appointed them.”

OCCASIONAL PRAYERS.

A Morning Prayer to be used any Day in the Week.

O let me hear thy loving kindness betimes in the morning, for in thee is my trust, shew thou me the way that I should walk in, for I lift up my Soul unto thee, Psalm cxliii. 8.

O Most mighty and gracious God, to whom I am indebted for all the good things I enjoy ; for in thee I live, and move, and have my being : I desire to adore and bless thy glorious name, humbly beseeching thee to accept this my morning sacrifice of praise and thanksgiving for the comfortable refreshment of the night past, for thy preservation of me [and my family, and all that belongs to

ne] from fire, robbery, and tempest ; from all other perils and dangers, and especially for bringing me in health and safety to the beginning of this day ; in which I beseech thee, O Lord, to keep me without sin.

Give me awful thoughts of thy divine Majesty, and such an humble, serious and devout frame of mind, that my adoration may not rest in a mere outward form of Godliness, but that I may always offer unto thee a lively sacrifice, holy and acceptable in thy sight.

Be with me, O Lord, this day in all places and upon all occasions : direct and guide me, sanctify and preserve me : keep me both outwardly in my body, and inwardly in my soul : defend me from the power and malice of the Devil, from the corruptions of my own sinful nature, and from those sins especially that seem most habitual to me. Pardon, I beseech thee, all the sins I have at any time committed, and grant that I may die unto sin, and rise again unto righteousness ; that henceforth being freed from sin, all things belonging to the Spirit may live and grow in me.

[Direct me, O Lord, in all my af- | On *Sunday* Morning,
instead of the opposite
fairs ;

PARAGRAPH, SAY.

[And now I am going to the place of thy public worship, I beseech thee, let thy holy Spirit accompany me, and make me devout, serious and attentive. Raise my mind from the thoughts of this world, to the contemplation of the next; that I may join fervently in the prayers & praises of thy church, and be attentive to my duty with an humble heart, in order to practise it. And give me grace to dedicate this day, as thou hast appointed me, to thy service, and the care of my Soul. Direct me in all my ways, and guide my feet in thy paths, that I may, at last, from a life of righteousness, be translated to a life of eternal glory.]

I resign, O God, and give myself to thy Providence: I submit to all the events which it shall please thee to bring upon me;—

and grant me always those things, that may best conduce, and be most profitable, to my eternal salvation: so, my God, do with me what thou seest good, and let thy holy will be done in me, and by me, for the sake of Jesus Christ our Lord. And for this end,

Teach me to direct my conversation as becometh the Gospel; and grant that I may this day, and for ever, endeavour to mortify my corrupt inclinations, to cleanse myself from all impurities of flesh and spirit and to bring every inordinate desire to the obedience of thy will.

Fill my heart with such fervent and upright affections for truth and justice, that no worldly interest or advantage, how promising or great soever, may be able to shake my integrity, which I beg may be always supported by thy providence, and in the use of honest and lawful means may improve that talent, which thy infinite wisdom and goodness hath committed to my charge. This,

*What follows may be added at the † (Page 154)
in the Evening Prayer.*

[“ Be gracious, O most merciful God, to
“ the whole race of mankind; pity the de-
“ plorable state of those that know thee not,
“ and have never heard of thy name re-
“ *form the wicked and impenitent; and let*
all

“ all that name the name of Christ depart
“ from iniquity.

“ Let every one of my frinds and relations,
“ O God, be of the number of those, whom
“ thou lovest and delightest in. Defend them
“ from the evils and temptations of this
“ world; and grant them whatever thou seest
“ needful both for their souls and bodies.”]

O my God, relying firmly on thy gracious promises, I commend into thy hands myself, and all thou hast given or blessed me with, and all my relations; keep us from all evil; lead us into all good; carry us safely through the dangers and temptations of this wicked world, to that place of everlasting rest and peace, which thou hast prepared for those that die in the Lord, through the merits of thy beloved Son Jesus Christ, my Lord and Saviour, in whose words I sum up and recommend the wants of all mankind, together with my own, saying, *Our Father, which art in Heaven, &c.*

An Evening Prayer, to be used any Day in the Week.

Lord, let my prayer be set forth in thy sight as the incense; and let the lifting up of my hands be an evening sacrifice. Psalm-cxli. 2.

O Lord! thou hatest iniquity with a perfect hatred, yet I am assured, that
tho

thou delightest in the ways of mercy; that thou art a tender lover of souls; and not only permittest, but invitest us, miserable creatures, to come unto thee. With humble confidence, then O Lord, I lift up my Soul unto thee, beseeching thee, in thy great mercy, to look upon me, and to ease me of the burthen of my corrupt and sinful inclinations.

Forgive, I humbly beseech thee, whatever I have done amiss this day, and all my life past, either against thee, my neighbour, or myself; O cleanse me from all my secret and unknown transgressions: and, O merciful Father, grant that I may seriously consider and reflect upon the foulness and deformity of sin, and what dreadful threatnings thou hast denounced against it; that I may become a true and sincere mourner for my past sins and, as far as is possible, redeem my misspent time by employing the remainder of my days in thy service, and to thy glory.

Give me, O Lord, a new heart, new affections, and new desires; that I may love thee with more sincerity, and serve thee with greater faithfulness, than I have ever yet done.

Teach me, O Lord, so to number my days, that I may apply my heart unto wisdom.

Let

Let me never be separated from thee; but grant that I may be of the number of the faithful and obedient servants, who are united to thee by grace and good works in this life, and will hereafter live with thee in endless bliss and happiness. And

Grant, that in the days of health and prosperity I may consider my latter end, and remember to provide for that great account which I must one day give before the judgment-seat of Christ; that when the hour of my departure shall come, I may meet death without fear and amazement; and with a well-grounded hope of thy mercy and goodness may cheerfully resign my Soul into thy hand and may be willing, and even desirous, to leave this world, when thou, my God, in thy great wisdom, shalt see it fitting.

Be mindful, O Lord, of all that are in affliction or distress. Relieve and comfort those that suffer for the testimony of a good conscience, or that labour under the torment of a wounded spirit. Let the sorrowful sighing of the afflicted come before thee; and deliver them, in thy good time, out of their troubles.

These paragraphs in the Morning Prayer page 150, and marked thus "may be added here"

†

† To these my prayers and intercessions. I desire to add my unfeigned praises for all thy blessings spiritual and temporal. I bless thee more particularly for the mercies of the day past; for preserving me in health and safety: and delivering me from the evils which I have most justly deserved.

Give me grace to make a right use and improvement of all thy mercies; and vouchsafe, O Lord, to continue to me thy gracious favour and protection. Be thou pleased of thy great goodness to take me, [*my dear husband, or wife, and children*] and all that belong to me, this night, under the care of thy good providence. Defend us from all perils and dangers; and after the comfortable refreshments of rest and sleep, raise us up in health and safety, with hearts full of love to thee, and zeal to thy service, thro' Jesus Christ our Lord in the fullest sense of whose words I pray to be heard; saying, *Our Father, &c.*

A Prayer during the time of Sickness.

ALMIGHTY and immortal God, the aid of all that need, the helper of all that fly to thee for succour, the life of them that believe; and the resurrection of the dead, I humble myself before thee with sincere acknowledgments of thy justice, in all the
dispen-

dispensations of thy divine providence. Look with an eye of compassion upon me thy poor afflicted servant, sanctify, I beseech thee, this thy fatherly correction to me, that I may never murmur nor repine under any of thy wise dispensations, but at all times receive thy judgments as a means to wean me from this world; to bring me nearer to thyself; and to purge away all that sin and corruption which my soul has contracted in this state of sinful mortality.

I confess, O gracious Lord, that thy judgments are just, and that thou of thy goodness hast caused me to be troubled; for notwithstanding all the gentle methods which thou hast used towards me, I have not loved thee as I ought to do; but in the days of health and prosperity have forgotten thee, my God, and gone in the paths of vanity and folly; but, O merciful Father, that despisest not the sighing of a contrite heart, nor the desires of such as be sorrowful, mercifully assist my prayers, that I offer unto thee in all my troubles and adversities; and especially let not my sins provoke thee to turn away thy face from me thy servant, now flying unto thee in this time of my trouble; shut not up the bowels of thy tender compassion from me; but for the merits and intercession of thy beloved Son, pardon all my
sins

sins, and vouchsafe, I beseech thee, for his sake, to be reconciled unto me.

Support me under all my pains, weaknesses and infirmities; strengthen my faith, enlarge my hopes, increase my charity, and perfect my repentance. Make thou my bed in my sickness, and lay not more upon me than thou wilt enable me to bear; give a blessing to the means that shall be used for my recovery, and say unto my Soul, I am thy salvation; and if it be thy good pleasure, restore me to my former health, that I may lead the residue of my life in thy fear, and to thy glory. But if thou hast determined that this sickness shall be unto death; grant O merciful Father, that the more the outward man decayeth, so much the more I may find the inward man strengthened and renewed with thy grace and holy Spirit. O give me grace so to take this thy visitation, that after this painful life is ended, I may dwell with thee in life everlasting, through the merits and mediation of Jesus Christ, my only Saviour. *Amen.*

A Prayer in Sickness.

O GOD, the Creator and Preserver of all mankind, who knowest our necessities before we ask, and our ignorance in asking, without whom all our endeavours are vain, *I have a deep sense of all thy mercies, and*
acknow-

acknowledge thy great goodness, in not cutting me off in the midst of my sins, by a sudden and unprovided death, and I am particularly thankful that thou hast placed me in such a station and circumstances, as to be enabled to obtain the use of such means as thou hast ordained for the benefit of mankind. Oh! give thy blessing to these means now used for my recovery, and (if it be thy blessed will) make them so effectual for that end, that I may live, and be an instrument of thy glory, and better prepared for the coming of my Lord, when every man shall be judged according to what he has done in the flesh, through Jesus Christ our Lord
Amen

A Prayer when labouring under any grievous Pains.

O Lord, our refuge and strength, who art a present help in time of trouble, look down from Heaven, behold, visit and relieve me thy servant; and send me that ease and comfort in this time of my distress, as shall seem to thee most expedient for me. O let me never murmur or repine under the affliction thou seest fit to lay upon me, for thy tender mercy is over all the works, and my sins deserve much greater pains than I now feel. Grant me therefore, gracious Lord, that I *may meekly and quietly submit to thy*
will

will, and never be rashly or unbecomingly transported into any indecent expressions, or entertain a hard thought of thy Providence, under the extremity of my pains ! But whatever evil or sorrows I may feel, let me still love thee, and believe thee to be a kind and merciful Father ; strengthen and support me with the consolations of thy Holy Spirit, and sanctify this affliction to me, that it may produce in me the fruits of a true and sincere repentance, who seek for relief, mercy and forgiveness, only through the merits, and in the name of Jesus Christ, our Lord and Saviour. *Amen,*

A Prayer to be used for a Sick Child.

O Father of mercies, and God of all comfort, to whom alone belong the issues of life and death, we fly to thee for succour in behalf of this child, here lying under thy hand in a weak and sickly state. Visit *him*, O Lord, with thy salvation ? deliver *him*, in thy good time, from *his* bodily pain, comfort *him* in *his* greatest extremity, and save his soul for thy mercy's sake.

We know, O Lord, if thou wilt, thou canst raise *him* up, and prolong *his* days here on earth : wherefore we humbly beseech thee, if it be thy pleasure so to do, that he may, together with his years and stature, grow in wisdom and in thy fear, and there-
by

by be a comfort to his parents, and glorify thee, by doing good in his generation.

But whether *his* portion here be life or death, let him be thine, and either preserve *him* to be thy true and faithful servant here on earth, or else receive *him* into those heavenly mansions, where the souls of them that sleep in the Lord Jesus, enjoy perpetual rest and felicity. Grant this, O Lord, for thy mercy's sake, and for thy Son's sake, our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

A Prayer to be used by a Woman during her being with Child.

O Most merciful God, the supreme disposer of all events, the author of our being, the fountain of life, and the refuge of all that trust in thee, I, thy unworthy servant, adore thy glorious Majesty, who hast begun an excellent work in me, which no eye but thine sees, no hand but thy Almighty power can finish; and I do most humbly implore thy gracious aid and protection. Be thou to me, O Lord, in this time of danger and peril, a sure guardian and rock of defence; and be pleased not only to perfect and complete that which thou hast now begun in me, but preserve me from all dangers.

or evil accidents, which may occasion any obstruction to this design.

Let thy Almighty Hand form it with an understanding, mind and heart, and with all those holy and good dispositions, that may make it always know, love and fear thee, and be amiable in thy sight. I therefore most humbly beseech thee to sanctify it from the womb, and to receive and reckon it for thy child, as soon as it is mine; lent to me for my comfort, but created and reserved by thee for thy service in this world, and to be admitted into thy glory in the world to come,

I acknowledge the justice of thy sentence when thou saidst unto the woman, I will greatly multiply thy sorrow in conception, in sorrow shalt thou bring forth children: strengthen me therefore, and enable me to go through all the pains and uneasiness of child-bearing with patience and submission to thy will, considering that they are the just punishment of sin: give me an humble trust and dependance on thy fatherly care and good providence, and make me in thy good time a joyful mother of a hopeful child, which may live to be an instrument of thy glory, and by serving thee faithfully, and doing good in its generation, may be received

ceived into the mansions of eternal bliss, through Jesus Christ our Lord. *Amen.*

A Prayer to be used by a person under affliction.

O God of all mercy and Father of all comfort, support me under the troubles thou hast most righteously laid upon me. I confess that my iniquities are many, and my sins have deserved more grievous punishments than I now suffer under thy justice, which leaves none of the events of this life to chance or uncertainty, but disposes of all things by thy good Providence, for the benefit of thy creatures. Therefore extend thy mercy and have pity upon me; and considering the infirmities of my nature, deal with me not according to my deserts, but, after thy own great mercy, pardon all my sins, and after thou hast brought me to a true sense of my own unworthiness, and to a sincere repentance, restore me to thy love, peace and favour. But if for reasons, best known to thy infinite wisdom, thou shalt see fit to continue my present troubles, thy blessed will be done, beseeching thee only to enable me patiently to bear, and contentedly to submit to the dispensations of thy good Providence, how contrary soever to flesh and blood, and so direct me to use all proper and honest means, that I may bring them to an end, without murmuring or repining;
all

162 *A Prayer for one troubled in Mind.*

all which I most humbly request, through the merits, and in the name of Jesus Christ, my Redeemer, who in his own flesh, bore my infirmities and all my sorrows. *Amen.*

A Prayer to be used by a person troubled in Mind.

O Blessed Lord, the Father of all mercies and the God of all comfort, look down, I humbly beseech thee, with pity and compassion upon a miserable creature, under great sorrow and dejection of mind. Thou in thy justice dost denounce bitter things against me: thy wrath lies hard upon me, and my Soul is brought low, even unto the dust. I confess, with hearty sorrow, that my sins are many and very great, but greater is thy mercy to penitent sinners. I confess my sins have deserved much more grievous punishments than I feel; but shouldst thou be extreme to mark what I have done amiss, I shall not be able to abide it. Great is the malice of the power of darkness, and great is my own greatness; but much greater is thy power and goodness. O then! give me a right understanding of myself and of thy threats and promises, that I, who travail and am heavy laden with my sins, may, at thy call, come unto thee only for succour, and put my whole trust always in thee. O receive me, relieve me, and revive me.

pxy

pity upon my sorrowful Soul ; shut not up thy tender mercies in displeasure, but make me hear of joy and gladness, that the bones which thou hast broken may rejoice. Deliver me from the fear of the enemy ; lift up the light of thy countenance upon me ; and give me peace of conscience, and joy in the Holy Ghost.

Make me wait with patience for thy good appointed time to comfort me, and make me know assuredly, that it is good for me that I have been in trouble. In the mean time, O Lord, give me the shield of faith, whereby I may be able to quench all the fiery darts of the devil ; that trusting in thee, and in thy promises, I may at last be more than conqueror, looking unto Jesus, the great Captain of my salvation. Therefore when my fears press hard upon me, I will hope in thy mercy, and put my trust and confidence in thee. For which end therefore I humbly pray thee to infuse thy grace into my heart ; purify my soul ; dispel those irregular thoughts and apprehensions, which terrify and discompose my mind. And be thou my mighty defence in all my wants and distresses, and my ready helper in this time of need. To thee therefore, who art able too keep me from falling, and to present me faultless before the presence of thy glory,
with

with exceeding joy, be ascribed all glory, might, majesty, and dominion, both now and for ever. *Amen.*

A Prayer for all states and conditions of

O God the Creator and Preserver of mankind, I humbly beseech thee to receive these my prayers, which I offer to thy divine majesty, for all sorts and conditions of men, that thou wouldst be pleased to make thy ways known unto them, bringing health unto all nations. More especially I pray that thou wilt inspire the universal church with the spirit of truth, unity and concord, that all who profess and call themselves Christians, may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in the righteousness of life. Finally, I most devoutly beseech thee of thy goodness, O Lord, to send thy comfort and succour all those who in this transitory life are in trouble, sorrow, sickness, or under any other affliction or distress in mind, body, or estate; that thou please thee to comfort and relieve them according to their several necessities, to give them patience under their sufferings, to bring them happily issue out of all their afflictions; and to do all this for Jesus Christ's sake. *Amen.*

ALMIGHTY

ALMIGHTY God, Father of all mercies, I thy unworthy servant do give thee most humble and hearty thanks, for all thy goodness and loving-kindness to me and to all men. I bless thee for my creation, preservation, and all the blessings of this life ; and for all the servants departed this life in thy faith and fear ; beseeching thee to give me grace so to follow their good example, that with them I may be partaker of thy kingdom ; but above all, I bless thee for thine inestimable love in the redemption of the world by our Lord Jesus Christ ; for the means of grace, and for the hope of glory. And I beseech thee, give me that due sense of all thy mercies, that my heart may be unfeignedly thankful, and that I may shew forth thy praise, not only with my lips, but in my life, by giving up myself to thy service, and by walking before thee in holiness and righteousness all my days, through Jesus Christ our Lord :—to whom with thee and the Holy Ghost, be all honor and glory, world without end. Amen.

AN
ESSAY ON FAITH,
SHOWING
Its Nature, Origin, Operation, and Connexion with
GOOD WORKS.

EXTRACTED FROM AN ESSAY ON FAITH,

By JOHN ROTHERAM, M. A.

Of the Nature of Faith.

TO understand this great question, *what is FAITH?* let us reject all human opinions and search the sacred records of truth for information, where we shall learn it from our Saviour himself.

To any one who is contented to understand the Gospels in their plain and natural meaning, this enquiry cannot be long nor difficult. The Apostles were appointed to convert the world to the Christian Faith, and to convey to all mankind the glad tidings of Redemption. When therefore they received their commission, our Saviour's words to them were these, "Go ye into all the world, and preach the Gospel to every creature. He that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned." Were we possessed only of this plain account of Faith one would suppose no honest and well meaning Christian could be at a loss to understand it's nature,

ture. It would then no longer be reckoned a thing which can neither be explained nor comprehended, nor would there be any room for those confused and mystic descriptions of it, which are calculated rather to perplex than to inform.

The Apostles are here directed to preach the Gospel, and to him that believeth the Gospel, and submits to the laws of this new Institution, Salvation is promised. Here all is clear and perfectly intelligible. The single act of the mind concerned in Faith, as it is here described by our Saviour himself, is that of believing; and the object of Faith is that history of redemption delivered by the first inspired preachers of the Gospel, and now recorded in their writings.

So plain and simple is the account of Faith given us by the great Author and Finisher of it: and we cannot suppose that at a time when he delivered his last instructions to those who were to preach his Gospel, he would give them a defective account of that act by which converts were to be qualified for admission into his religion. This then is to be considered as the fundamental rule of Faith, to which all subsequent accounts of it are to be referred. And if we meet with difficulties in any part of the Scripture where this subject is treated of, to this test must we bring them, and by this great original must they be cleared up.

Accordingly we shall find this rule of Faith strictly adhered to, and strongly confirmed in their practice. Every new convert will be a fresh proof *that our conception of Faith is just, and that we*
K 2. have

have represented the instructions of our Lord in the same sense in which his Apostles understood them.

The first fruits of their mission, those thousand Souls who, as an earnest of a plentiful harvest, came in at the first wonderful effusion of the Holy Ghost, are described as "they gladly received the word;" and soon after "they that *believed*."

The next history of an eminent conversion which we meet with, is that which followed on Peter's healing the lame man, who was laid at the gate of the temple: the miracle having drawn a vast concourse of people together, Peter took the opportunity of exhorting them to embrace Christian Faith. In the midst of his discourse was seized by the magistrates, alarmed at his success; "howbeit, many of them which heard his word *believed*, and the number of the men was about five thousand."

Soon after, the whole body of the faithful had met together to thank God for the success with which he had blessed their ministry, are described, "And the multitude of them that *believed*, were of one heart and of one Soul!"

The progress of the work of conversion is then described, "and *believers* were the more added to the Lord, multitudes both men and women."

When Philip first "preached Christ in Samaria," and delivered the unhappy people from powerful delusions of the enchanter Simon, *it is told, that "they believed Philip, pre-*

the things concerning the kingdom of God, and the name of Jesus Christ," and that "they were baptised."

Many other passages in Scripture might be quoted to shew the nature of that Faith which our blessed Lord hath given us, but these, we trust, will convey a full idea of it to the pious and well disposed mind.

The act of the mind then concerned in Faith is simple, but the object is complex and extensive.—The object of Faith includes a great variety of matter, through which there runs one grand division that we must carefully attend to. It contains a history and a revelation; an history of the whole progress of redemption from the first unfolding of the design soon after the fall, till its completion in the death and resurrection of our Lord; and a revelation of whatever belongs to a future state. When Faith looks back on all that our blessed Saviour hath done and suffered for us, it is closely connected with gratitude and love; when it looks forward to all those scenes of bliss that are in reserve for us, it is then more immediately united with trust and hope.

Faith appeared very early in the world, for Abel possessed this virtue, and by Faith, "offered unto God a more excellent sacrifice than Cain." But the object of Faith was at that time very different from that which is now presented to us.—Creation was then almost the only great act of mercy that Faith could look back upon: for "*through Faith we understand that the worlds were framed by the word of God.*" The historical

rical object of Faith therefore was at first small but as acts of divine mercy were multiplied, and the records of them enlarged, this part of the object encreased, and as it encreased, we find the promises of God, which were at first revealed in general terms, growing at the same time more distinct and explicit. The horizon, which bounds the view, enlarges as we advance forward in the history of revelation, so that each succeeding Patriarch or Prophet had a fuller prospect both of the blessings and promises of God than those that went before him. The history of past, and the promises of future mercies, were still encreasing together, till at length to us who have the happiness of seeing the work of Redemption accomplished, and whatever concerns our eternal state placed in the clearest light, the object of faith is completely revealed, and appears before us in its full magnitude.

Faith then, in the early ages, could have been little more than a belief and trust in the general promises of God. This agrees with that beautiful history of antient Faith, which we have in the eleventh Chapter of the Epistle to the Hebrews. "These all died in Faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth."

To understand the true origin of Faith, we must consult the sacred oracles, and shall then see it as delivered to us by the great Author and Minister of it. We shall there see by what means

it was implanted in the minds of the first converts; and may from thence learn the most sure and rational methods of propagating it in these days.

OF THE ORIGIN OF FAITH.

When the Jews demanded from our Lord an open and explicit declaration, whether he was the Messiah, or not, he replied only by an appeal to those works which he did in his Father's name.— These works, he said, spake for him, and would decide this matter more clearly than any words of his own could do. “Jesus walked in the Temple in Solomon's porch.” Then came the Jews round about him, and said unto him, how long dost thou make us to doubt? if thou be Christ, tell us plainly. Jesus answered them, I told you, and ye believed not. The works that I do in my Father's name, they bear witness of me.” And afterwards he adds, “If I do not the works of my Father, believe me not. But if I do, tho' ye believe not me, believe the works.”

In this passage our Lord clearly makes Faith dependent on the testimony of his miracles. “If he did the works of his Father, he tells the Jews, that they ought to believe those works.” On no other supposition doth he require their belief in him.

It is not on this occasion alone that our Saviour lays this ground of Faith; we find it every where resting on the same foundation. His addresses to the understanding, his application of argument and reasoning, his appeals to external evidence, abound in all his discourses, and meet us in every part of his history.

In the first place then, we are expressly told, that the design of our Lord's Forerunner was "to prepare the way of the Lord;" to dispose the hearts of men for that purer dispensation which was now to take place, and to turn their attention towards that Great personage who was about to arise. "He came for a witness, to *bear witness* of the light, that all men through him might believe." By his attestation, and by the many extraordinary circumstances in his birth, and ministry, he introduced and opened the evidence for the divine mission of our Lord.

The peculiar force of John's testimony lay in its being prophetic. Every common beholder could own our Lord to be the Messiah, after they had seen his miracles. But John bore witness to him before he had given any proof of a divine power. It was his part to close the prophetic evidence of our Lord's divine Mission. "He was a Prophet: but he was at the same time more than a Prophet." It was his great office to introduce that new dispensation which the other Prophets had only foretold. This peculiar situation gave occasion to a remarkable difference in the manner of confirming their testimony. All the ancient Prophets were at a great distance from the grand object which they foretold. Hence it was necessary that they should be enabled to confirm their prophecies and to procure them credit amongst their contemporaries, by miracles, or by some collateral prophecy which received a speedy accomplishment. But the language of the Baptist was,—"*Behold the Lamb of God!*" "Th

"There standeth one among you who is greater than I." John therefore, as we read, "did no miracle: but all things that John spake of this man, were true." His testimony to the character of our Lord was verified by the event; and his predictions were supported, not by any miracles of his own, but by his personal appearance, and the miracles of our Lord himself.

But let us pass on to consider our Lord's conduct and personal declarations on the subject.

The Evangelist does not neglect the very first occasion of teaching us the true design, and telling us the genuine effect of our Lord's miracles. On the "beginning of miracles" which Jesus did in Cana of Galilee, he remarks, that he thereby "manifested forth his glory, and his Disciples believed on him."

Our Saviour reproaches, in the severest terms, those cities, which had been witnesses of his mighty works without being converted by them.—
"Woe unto thee, Chorazin: woe unto thee, Bethsaida, for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented in sackcloth and ashes. But it shall be more tolerable for Tyre and Sidon at the Judgment than for you."

His displeasure against those who had resisted the clearest evidence, is expressed in terms the strongest and most awakening that can be imagined. "Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto man, but the blasphemy of the Holy Ghost shall not be forgiven unto man."

Our Lord appeals to the prophetic evidence of the antient scriptures for the conviction of the Jews, "Search the Scriptures, says he, for in them ye think ye have eternal life; and they are they which testify of me. Had ye believed Moses, ye would have believed me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words?"

Often does he press upon them the evidence arising from his miraculous works in proof of his divine mission, as of irresistible force. "If I do not the works of my Father, believe me not, But if I do, though ye believe not me, believe the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works sake. If I had not done among them the works which none other man did, they had not had sin. I have greater witnesses than that of John; for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that my Father hath sent me."

Many other instances might be cited from the sacred history of this nature: but the sum of the argument is this. Our blessed Lord, his Forerunner, his Apostles, and his Historians, all unite in carrying on the work of conversion by means of external evidence, insomuch that I believe we may safely assert, that there is not, in all the sacred history, the record of one conversion wrought, in the manner that some would have us believe all conversions are made, by inward illumination.

Nay,

Nay, the Faith of the Apostles themselves was established in the ordinary way, by outward evidence. For their conversion it was, and through them for the conversion of the whole world, that our Lord "shewed himself alive to them after his passion, by many infallible proofs." "And he that saw it bare record," says St. John, "and his record is true: and he knoweth that what he saith is true, that ye might believe."

The words of those who brought the first account of our Lord's Resurrection, seemed to the Apostles as "idle tales, and they believed them not." How was this unbelief overcome? St. John tells us in his own case, as any other man would do, that he "saw and believed" For their conviction it was that our Lord vouchsafed to "shew unto them his hands and his side," and when Thomas would not believe on the testimony of the other Apostles, our Lord gave him that full evidence of his senses which he demanded. "Thomas," said he, "reach hither thy finger, and behold my hands, and reach hither thy hand, and thrust it into my side; and be not faithless but believing." when Thomas overcome by this evidence, and melted by this condescension, broke out, in the language of true faith, into that exclamation, "MY LORD AND MY GOD:" "Thomas," replied our Lord, "thou hast believed, because thou hast seen me: blessed are they that have not seen, and yet have believed." This passage demands all our attention. Had Faith sprung from any inward impression, Thomas might as well have believed before this sensible conviction, as after it. But he-
with-

with-held his assent, till it was extorted from by the evidence of his senses. Upon which Lord's remark is, "blessed are they which not seen, and yet have believed." That is, ordinary means of blessing mankind with the ledge of Christian Faith, will be by that evidence which thou hast resisted, and the testimony of well-informed witnesses. The evidence of which is indeed given to a few, that they may be made witnesses to the rest of the world; but this kind of evidence cannot be imparted to all. The work of general conversion must be carried on by rational and historical evidence." It must be acknowledged that this occurrence is extremely remarkable, and seems to have been disposed of by Lord on purpose to lay open to us, in one incident, the whole doctrine of the origin of Faith.

If then this inward illumination did not take place even in the age of miracles, and in the midst of the most plentiful effusions of the Holy Spirit, we can have no reason to expect it in times when his extraordinary communications are withdrawn. If it did not give birth to the Christian Faith, even in its first production, we can find no grounds to suppose it in the successful continuance of it.

Thus is this doctrine established upon the plainest and clearest proof; a proof resting not upon some casual expression, which might be liable to various constructions, but upon a series of facts which cannot be mistaken; upon the uniform testimony of our Lord and his Apostles through

whole ministry. A proof of this nature can hardly leave room for any doubt or exception.

And here I should conclude my observations on the origin of faith, were it not that this subject hath been unhappily obscured by a number of unintelligible things that have been advanced against it : I shall therefore add a few words concerning the evil tendency of a doctrine, which has of late gained too much ground, of the insufficiency and inutility of reason in all divine subjects.

If reason is excluded from all share in forming and conducting the principles of our faith ; if the whole work of Religion is supposed to be carried on by some concealed operations within, in which we are entirely passive, having nothing to do but to obey the secret impulse ; how unfavourable an influence must this doctrine shed on all the business of the improvement of the mind, whose enlargement has been hitherto considered as bearing an honourable relation, and being as it were an handmaid to Religion ! Alas, how degraded must all the functions of reason appear, when thus divorced from virtue, her noblest companion ; and how mean, how trifling, all her labours, when they are no longer conceived to have any tendency to promote the only real business of this life, our preparation for a better ! If opinions of this kind once come to prevail amongst us, like an unkindly damp, they must chill all the powers of the mind. For what is there, what can there be to excite or call her forth to action, now that her highest encouragement, her fairest palm of honour, is snatched from her ? Farewe

then all efforts of genius, all generous emulation in the race of glory ! farewell all thirst of knowledge, all culture of polite literature, or useful science ; all that can adorn or improve the mind, farewell ; and welcome, in their stead, monkish ignorance and barbarism ! the mind, abandoned to the guidance of a fancied inspiration, runs into all the wilds of enthusiasm : there all neglected and melancholy it wanders ; haunted by dark and gloomy visions ; deserted by itself, and lost to every thing that is rational, manly and truly noble. All human learning will be reckoned to vitiate and debauch the mind, instead of improving it. Reason itself will be regarded with a jealous eye, as the rival of true religion, ; and learning, that sacred pledge of faith, will be considered as a vain idol, and all our studies, idolatry,

Of the Operation of Faith.

Let us now enquire into the operation of faith and consider the various ways by which the Christian Faith applies itself to the human mind for its improvement.

And first of all, it begins its operations by enlightening the understanding, and by pouring into it streams of celestial knowledge, We now become "acquainted with God," and obtain a more enlarged view of the divine nature and perfections. Reason indeed, properly exercised on the creation, could not fail to see many of those rays which beaming from the creation were reflected from his works. Such of the divine perfections

as had been exerted in the creation, could never lie hid : since the creation itself was perpetually bearing its testimony to them, and all its parts were for ever telling to every beholder, the power, the wisdom, and the goodness of him who framed them. But the creation itself, though a fair transcript of the divine perfections, was still an imperfect one. Could we suppose it possible that we could look through all nature, and could discern every character of wisdom that the Almighty hath impressed on every part of this system, our conceptions of the divine perfections would no doubt be exalted in proportion as our prospect of his glorious works was more extended. But even then our knowledge of the eternal Creator would not so far surpass that degree of knowledge which we now imbibe from seeing only a part of his works, as it would fall short of that which we shall one day obtain from a view of systems still more glorious. The works of God can only convey to our understandings an image of so much perfection as hath been stamped upon them. But our creation is far too narrow to receive a compleat impression of the divinity. When we shall have heard all that this creation can tell us of God, we shall have heard only a small part of all that God is.

Of all the divine attributes the power of the Creator was that which arose at first in its fullest orb ; for we cannot conceive an higher exertion of power, than that of producing a creation out of nothing. Yet those acts of power which have been exerted in our redemption, if not

equal to this first act, are strong confirmations of it. Wisdom is another attribute of the Deity, which manifests itself clearly in the works of the Creation; yet doth it break forth with additional lustre in the work of Redemption. With what admiration do we look back on this glorious plan rising and encreasing in remotest ages, and brought to perfection ! light and order rising from darkness and confusion in the moral system, as they had done before in the natural.

We are further instructed by the Christian Faith in the true condition of our situation here, and the laws of our nature and our duty are laid before us in the fullest and clearest manner; laws so equitable, that even the adversaries of revelation have ever acknowledged their excellence; laws so wisely framed, and so well adapted to our nature, that when speculative men have undertaken to build their systems of morality, and have furnished them with riches borrowed liberally from the treasures of revelation, they have been apt to mistake the dictates of inspiration, for the deductions of their own reason.

But we are not only instructed in whatever concerns our duty or our happiness here: our understandings are led forth into a future state, all eternity is unveiled before us, and we see the great doctrines of life and immortality in the clearest light. The gospel hath laid open to our view those bright eternal fields, the prospect of which must otherwise have been for ever intercepted by clouds impenetrable to the human eye. The utmost labour of the human understanding,
 where

where the most select geniuses of every enlightened age united all their efforts, could do little towards this great discovery. They could do no more than the assistance of art hath enabled the eye to do in surveying the starry firmament. The ablest reason, in its utmost cultivation, could but just discern a glimmering light streaming through that dark expanse of night with which it was surrounded, from whence it might conjecture that there was a brighter world beyond. But this was a light too faint and dubious to be of any service to the vulgar sight, and which every passing cloud concealed even from the philosophic eye. The philosopher could exult in the pleasing theory of immortal happiness, but it generally failed even him when it was to be brought to the proof. Whereas the faith of a Christian is a fixed and a steady light, which never deserts him, but shines the brightest in the darkest seasons of distress.

Of good works.

Regeneration being no other than the entire possession of the Soul by the principles and powers of christianity, whereby its evil dispositions are subdued, and it is gradually wrought into an holy and heavenly frame, we cannot but discern how naturally it must lead to the practice of good works. Virtuous action is indeed the grand aim of the whole Christian institution : it is the very end and design, as we are expressly assured by St. Paul, of our new creation, for "we are God's workmanship, saith the Apostle, created in Christ Jesus unto good works."

Were it possible in surveying the Christian system not to perceive how directly it is calculated to answer this great end, we should want one of the noblest proofs which we now enjoy of the wisdom and goodness of Him who formed it. **THE POWER OF MAKING US GOOD** is the greatest glory of the Christian dispensation; and they who would deny it this power, rob it of that jewel which shines the brightest in its heavenly crown and fix upon it a calumny greater than its enemies have ever been able to invent against it.

The design of Redemption was to restore man to that happiness which he had lost by sin. To have relieved his misery only without taking any measures to remove his guilt, would have been removing the effect and leaving the cause in its full force again to operate the same effect. A redemption undertaken on account of sin must certainly have been aimed against sin itself, otherwise the enemy would be left in full possession of his conquest. To suppose that the Redeemer came only to deliver us from the punishment of sin without delivering us from its power is to suppose that he came in fact to take away a discouragement to sin, by removing its penalty. His mercy thus confined would hardly deserve the name of mercy: it would be mercy to sense only, whilst it was denied to our nobler, our spiritual and intellectual part.

But these unworthy notions of Redemption will not stand a moment before the light of the gospel. The very first intimation of the great design shews us that our Saviour undertook to bruise the

the serpent's head; this is, not only to obviate some ill effects of his power, but to destroy his power itself. To make us happy, and yet to leave us under the dominion of sin, seems to be one of those contradictions which omnipotence itself cannot effect. At least we are assured that redemption is very far from any attempt thus to do violence to the nature of things, by connecting happiness with vice, which can only be the natural parent of misery. Redemption goes at once to the very source of all our sufferings, and applies its healing virtue to cure the soul of that disease from which all its misery springs. Redemption acts in perfect conformity with the first sacred establishments of Heaven; and leads us to happiness by forming us to the practice of virtue, the only way to happiness that either revelation or experience have ever pointed out.

Every part of the christian dispensation is manifestly adapted to answer this great end, to train us up to the exercise of goodness, and to qualify us for virtuous action. For to what other end doth our holy faith inspire us with all its principles of virtue? why doth it, like Moses, striking a rock, open the fountain of divine love in our heart, and cause the love of man to spring from the love of our Redeemer; why doth it enlighten us with all its laws of heavenly goodness; why point to the bright example of a Saviour walking before us in the path of active virtue; why doth it try to move us by all the power of those awful sanctions which belong to our holy religion? why still further, doth the holy spirit
join

join his influence to that of faith, and give new strength and vigour to our souls ; why are we endowed with all these principles and powers of action, if yet the Christian Life is not a Life of action, and if all is to end only in some brisk emotion of the spirits and some inward agitation of the mind ? When “ the Man of God is thus adapted and thoroughly furnished unto all good works,” how strange a doctrine is that which will yet adventure to say, that he is designed for no kind of work ; and when all those principles and springs of action are in motion within him, would at that instant fix him motionless, blast all his powers, and freeze him as it were into inaction ! As well may we suppose that when the Creator fashioned this animated clay and breathed into it the breath of life ; when he furnished it with limbs, with nerves, joints, muscles, and all its numberless instruments of motion, he never yet intended that the human body should move ; as to suppose that this new workmanship of God, created, and in every respect furnished unto good works, was never intended for the practice of those works, for which it is expressly formed.

The gift of the power certainly implies and requires the use and right application of that power ; and that indeed not only in the case of the finished and enlightened christian, but universally and in all cases, as far as the power and light for the direction of that power, have been communicated.

All our blessed Lord's doctrines are full of precepts and motives to action. And in those beautiful parables in which his doctrines were often couched, he continually represents the Christian as in a state of action. He represents him as a servant bound to do the will of his Master ; as a labourer in a vineyard ; as one intrusted with a talent which it was his duty to improve, And the other inspired writers in perfect correspondence with their master represent the christian life under the same kind of images, as under those of pilgrimage, a race, and a state of warfare.

The very notion of a state of trial in which we are here placed, implies the necessity of forming our lives and guiding our whole conduct according to some rule by which they must be hereafter reviewed. And in our Lord's description of that grand scene by which this probationary system shall be closed, he hath fully assured us, that we shall be called to a strict account for our use of all the talents entrusted to us ; and that the chief enquiry on the event of which our eternal lot must be decided, will be, how we have obeyed the dictates of that humanity and benevolence to others, with which our holy faith is calculated to inspire us. Nor need we be surprised that on this occasion no mention is made of faith itself, though faith is certainly prescribed as the leading condition of our salvation ; since an enquiry after the fruits of faith is in effect an enquiry after faith itself ; And at the same time this proceeding of our Judge clearly shews us, *that faith is valuable in his sight only in proportion*

tion to the fruits it produces and the good works to which it leads us.

No one can be ignorant that there are in the holy Scriptures numberless precepts of virtue, and rules, examples, and motives to sanctity of life. But to what end are they placed there, if not to influence our practice? Take away every part of scripture that doth not relate to faith, and you will reduce it to a very small volume. Separate the rules of faith and the rules of practice into two distinct bodies, and you will find the latter far to exceed the former in dimensions; which is easily to be accounted for, if practice is to be our study as well as faith. For then since faith is but a single act, and practice extends thro' every part of life; it is clearly seen why that part of scripture should be the most extensive, which relates to the most extensive part of our duty. But if we suppose, that when faith is once acquired the christian is compleatly finished, and that he is to rest in faith, and hath no concern with works; then it seems impossible to account for the conduct of the Holy Spirit in saying so much about works which do not belong to us, and contracting into so small a size that part of scripture in which alone we are interested.

The question in short is reduced to this, whether it is of any consequence that we should obey our Master's will, or not: and whether the greatest part of the scriptures is not entirely superfluous and all the divine commands contained in *them absolutely without a meaning?*

Upon the whole then we may conclude, that the design of christianity doth by no means terminate

minate in faith, but that faith is that good tree, which by our own assiduous cultivation, and the influence of God's holy Spirit, bringeth forth good fruit: And therefore that good works in connexion with faith, and springing from that holy principle, are absolutely necessary to complete the christian character. Our Saviour is the vine, and we are the branches. If we abide in the vine, and maintain our union with it, if we abide in a faithful attachment to our Lord and Saviour, we shall derive from that sacred stock to which we belong, a vital juice, which will give us daily new force and vigour, and enable us to bring forth much fruit.

Faith shall end with time. Its whole business is answered in this life; and in Heaven faith shall have no existence. But virtue shall be immortal: and that plant, which in this cold region is barely kept alive by the warmth of the heavenly principle within us, shall, when it comes to its native soil, flourish without the support of faith. Surely therefore, amongst candidates for Heaven, that which will for ever flourish there should be cultivated at least as much as that which will there be annihilated. The virtuous disposition, benevolence and charity, the love of God and the love of man, shall accompany us to Heaven, and become a source of endless bliss springing up and encreasing to all eternity. But when we shall be borne to that pure and blissful region on angels wings, faith shall then be left behind us with this perishing world.

CON.

C O N T E N T S.

Meditations for the morning and evening of Monday, — —	Page 3
Forms of examination concerning our duty towards God and our neighbour, —	15
Meditations and Prayers for Tuesday. —	41
———— for Wednesday, — —	52
———— for Thursday, — —	63
———— for Friday, — —	71
———— for Saturday, — —	84
———— for Sunday, — —	92
The companion for the ALTAR; containing a suitable exercise before and after the approaching the Lord's Table, with the office of the Church for the purpose, and directions for the young communicant, — —	102
Instructions for a future behaviour so as to make your coming again to the feast (to which all are invit'd) with the greater comfort to yourself; but, if through frailty and temptation you should fall away, what is necessary to be done to obtain forgiveness, and fully to participate of the mediation and sufferings of your Redeemer, — —	139
Daily and occasional Prayers, —	147
An Essay on Faith, — —	166
Of the nature of Faith, — —	ib.
———— Origin of Faith, — —	171
———— Operation of Faith, — —	178
Its connexion with good works —	181

END OF PART FIRST.

THE SECOND PART OF
THE NEW
WEEK'S PREPARATION

For a worthy Receiving of the
LORD'S SUPPER,
As appointed and practised by the
CHURCH OF ENGLAND:

CONSISTING OF
MEDITATIONS, PRAYERS, AND HYMNS,
Suitable for Sunday Evening on Sacrament
Day, and for the Morning and Evening
of every Day in that Week.

WITH A
Form of Daily Self-Examination:

AND,
In the course of these Meditations, these doubts and
scruples, which are apt to disturb and render
the minds of devout communicants uneasy,
are clearly stated, and finally removed.

TO WHICH IS ADDED,
That excellent Summary of our Christian Duty,
Our Lord's SERMON on the Mount;
PARAPHRASED BY DR. SAMUEL CLARKE.

DUBLIN:

PRINTED BY P. WOGAN, 23, OLD-BRIDGE

1801.

1

THE
AUTHOR

TO THE
R E A D E R.



*Reasons for publishing this Book, and to shew
the dangerous tendency of the use of the OLD
Week's Preparation.*

HAVING for many years experienced,
in the course of my office, that, in no
one instance of christian duty, there was more
need of assistance, than in this of the Lord's
Supper; and that many devout communicants
have laboured under the same doubts and
scruples concerning a worthy preparation,
and partaking of this duty; I am of opinion
that many others would be very glad to find
such doubts cleared up, and the cause of such
scruples removed, which too commonly dis-
turb and perplex them by such fears and ter-
rors, as indeed make their desire of being
truly religious, the burthen and misery, in-
stead of the delight, of their lives; therefore
I do

I do not think my time can be better employed, than when I am endeavouring to render the preparation for that holy ordinance orthodox, rational, and satisfactory to every one. And, I have endeavoured to avoid that too general fault of raising and inflaming the devotion of communicants, without any regard to their information, and settling their understandings.

The most considerable doubts and scruples, which render the minds of communicants uneasy, are considered in the following meditations, which I have framed as full and satisfactory, as, I believe, can reasonably be expected, in so small a volume.

N. B. To this edition is added our Lord's sermon on the Mount, with Dr. *Clarke's* paraphrase; for the use of all persons who wish to see that most excellent summary of our christian duty clearly explained.

Of the Meditations, Hymns, and Prayers.

The Meditation for each day is placed first; because I esteem meditation to be a noble exercise of a rational and devout soul. To revolve and consider over and over, and to reflect upon those divine subjects, to which each meditation relates, will greatly contribute to the improvement of our lives, and to the rendering them more conformable to the will of Almighty God.

In the use of the Meditations, we should not read them over in a hasty and cursory manner; but proceed very deliberately, and try whether we cannot find out something of greater importance in each reading, than may be apprehended at the first sentence; and after we have thus gone through the Meditation, which we should always do at one reading, begging God to affect our minds with a constant sense of our duty in all the particulars of it; chiefly that he would enable us to perform those resolutions we have made of advancing in piety and virtue; that he would not leave us to ourselves; but so assist us with his grace, that what we perceive and know to be our duty, we may faithfully fulfil all the days of our life; I say, when the Meditation is thus ended, I have immediately subjoined the Hymns, to be sung or said according to the disposition of every devout reader. And the reason of this method, I doubt not, will readily appear to every one, who considers that the design of Hymns is to raise the soul to a nearer conference with God in prayer, when perchance fatigued in some other part of a christian's duty.

To the hymns you have a prayer added, which will furnish you with suitable petitions, supplications, and thanksgivings, to be offered up to our heavenly Father through Jesus Christ,

Christ, his dearly beloved Son, our Lord. Not that I presume to dictate any thing that may stifle the fervency of any one's private devotion, who may rather choose to conclude his devotions with an hymn; and it is with a view to satisfy such different tempers, that in some cases I have added more hymns than one to some of the subjects. But as God has given us no direct command in this particular, let it be far from me to act with that presumption, as to endeavour to enforce my own inventions instead thereof.

Of the time to be spent in Preparation.

As to the time requisite to be spent, in our preparation for a worthy receiving the Lord's Supper; I could wish it had been more particularly directed and commanded by the Church: yet, I doubt not but that her having not done it, has proceeded from her knowing that the best rules might hurt some or other, if too closely followed. But I am clear in my opinion, it is always her intention, that her members should be as well and thoroughly prepared as they can, before they approach the Lord's Table; and, for my part, I think myself bound to thank the great and good God, that I am not of the number of those self-sufficient Christians, who can lay so great stress upon habitual preparation, as

to save themselves the trouble of any preparation at all.*

Of our Duty after Receiving.

BUT what will all the preparation in the world avail us, if, as soon as we have turned our backs on the Lord's Table, we forget that ever we were there, and remember no more our solemn engagement, or those holy resolutions, which had been raised in our minds by that course of devotions in the week, preparatory to our receiving the holy Communion? instead of placing us in the favour of the Almighty, this will draw upon us the abundance and severity of his wrath, for such our mockery of his divine institution and commands.

Some account of the method of this Work.

Therefore I have, in this second part of the new Week's Preparation, inserted such meditations, hymns, and prayers, to be used by the worthy communicant, during the week following his participation of Christ's Body and Blood, as I apprehend will furnish him with a right sense of his duty: which I take to be the best means he can make use of,

* See the preface to the first part of the new Week's Preparation, concerning the usefulness of actual Preparation before the receiving of the LORD'S SUPPER.

of, to secure himself against the sudden
prise and impetuous attacks of all his ene-
ghostly or bodily. And,

It is great satisfaction to me, that I ca-
sure the reader, I have taken the Ch
Catechism and the Communion Service
my guide; so that he may be satisfied,
New Week's Preparation is strictly ortho-
and perfectly agreeable to the doctrin
the Church of *England*, and to the wor-
God.

Moreover, I have been advised to prefi
explanation of that part of the Church
chism, which relates to the Sacrament o
Lord's Supper, by some who believe it
the shortest, plainest, and most compre-
sive of any extant; and for the satisfa-
of those who are desirous to search the S-
tures, and to see and examine the autho-
upon which this explanation is founde-
have cited the texts at the bottom of
page.

FAMILIAR AND COMPREHENSIVE

EXPLANATION

OF THAT PART OF THE

CHURCH CATECHISM

WHICH

*Relates to the Sacraments, especially that of
the Lord's Supper, as warranted and
supported by Scripture.*

THE Church tells us, that Christ hath
ordained only two Sacra-
ments, as generally necessary to sal-
vation; that is to say, Baptism and
the supper of the Lord. ^{The two} Now Baptism was
instituted by Christ, to be the rite of admis-
sion into his church, ^{Sacraments.} and is answerable to
circumcision among the Jews. 'The Lord's
supper was ordained for the exercise and con-
firmation of our faith in Christ, and ap-
pointed by him instead of the Jewish pass-
over; and these are thus necessary to salva-
tion,

⁴ 1 Cor. xii. 13. 1 Cor. x. 2, 3, 4. John xix. 34.
¹ John v. 6, 8. ⁵ Acts ii. 41. Acts viii. 12. Acts x. 48.
Mat. xxviii. 19. Heb. vi. 1, 2. ⁶ Cor. ii. 11, 12. Gen.
xvii. 9, 12, 23, 27. Phil. iii. 3. ⁷ 1 Cor. xi. 23, 24, 25.
Luke xxi. 19, 20. ⁸ 1 Cor. v. 7, 8. Exod. xii. 3, 21, 22,
23, 27. John i. 29. 1 Pet. i. 18, 19.

tion, viz. Baptism is necessary thereto, as being the appointed instrument of our regeneration or new birth; 'and the Lord's Supper, as being that spiritual food, by which we are nourished up to everlasting life, the former to be only once, the latter often received.

These ordinances ministering to such great ends, we say are only generally
 How necessary and not absolutely necessary to
 to Salvation. Salvation;

because we dare not take upon us to exclude all hope of God's mercy in such extraordinary cases, as the want of opportunity or capacity of receiving them reduces mankind often unto. ¹⁰ But as the Jews were obliged under the severest penalty to be circumcised, 'and keep the passover; 'so our guilt and danger will be proportionably great, in not observing when it is in our power, these two more easy institutions, 'which are not only of a higher authority, 'but also the distinguishing badges of a more excellent profession.⁸

By

⁶ John iii. 5. John i. 12, 13. Tit. iii. 5. 1 Pet. ii. 2.
⁷ John vi. 3. Eph. v. 29. Col. ii. 19. Jude 21. 1 Cor.
 xi. 33, 34. ⁸ Eph. iv. 5. John iii. iv. Rom. vi. 10. ⁹ Acts
 ii. 42. 1 Cor. xi. 25, 26. Luke xiv. 15. John vi. 34. ¹⁰ Mat.
 xii. 7. Josh 5, 6, 7. Luke xxiii. 43. 1 Cor. v. 12, 13.
¹ Gen. xvii. 14. Exod iv. 24, 25, 26. ⁴ Numb. ix. 13,
 &c. Exod. xii. Matt. xxvi. 18. ⁵ 1 John v. 3. 2 Kings
 v. 13. John iv. 40. ⁶ Heb. xii. 25. Heb. ii. 2, 3. Heb.
 x. 28, 29. 1 John ii. 4. John xiii. 8. Psa. ii. 12. ⁷ 1 Cor.
 xi. 26. ⁵ Tim. ii. 19. ⁸ John i. 17. 2 Cor. iii. 7, 8, 9.

By the word Sacrament, the Church tells us, is meant an outward and visible sign of an inward and spiritual grace, given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof. Now for the clearer understanding this account, which the Church gives us of a Sacrament, it is necessary that the several parts of which it consists, should be distinguished: and therefore you are to observe, we are therein taught, that to constitute a Sacrament, there must be, first, something discernible and apparent to our senses; which, secondly, must represent some spiritual grace and favour vouchsafed us by God; thirdly, that outward sign must be of Christ's own institution; and, fourthly, appointed by him as a means of conveying to us this inward grace, and as a seal and token of assurance, that he will bestow the one upon those who do worthily receive the other; and as these properties are only to be found in Baptism and the supper of our Lord, no other religious rite can be truly called, or ought to be esteemed, a Sacrament.

The meaning of a Sacrament.

Now the parts, of which a Sacrament consists, are two, viz. the outward visible sign, and the inward spiritual grace. Thus, outward *sensible things* can be a means of conveying

The parts of a Sacrament.

and pledges of assuring us of divine grace
favour. For, although these sacramental
were ordained by God in gracious conde-
fion to our infirmities, ¹thereby to in-
our understandings, ⁴to refresh our n-
ries, ⁵and to excite our affections;
their farther efficacy is not owing to any
er in themselves, but to the blessing of
upon his own institutions and appointm-
⁷and we are not to doubt, but that,
right use of the outward means, he will
the power of his spirit, tho' in a manne
known to us, convey, ⁸and confirm
Baptism; and convey, ⁴and confirm
the Lord's Supper, to the worthy rec-
thereof, the divine grace signified the
according to his own most true promise

The Church teaches us, that the out-
visible sign [or form] in Bapt-
Of Baptism water, wherein the person is
tized in the name of the Father, and
Son, and of the Holy Ghost. Now wa-
peculiarly fitted to the purpose, for wh

known property of Water, it is evidently a fit sign to denote our being washed from sin, by virtue of the blood of Christ; and since all men were to be invited into his Church, and some form of admission to be ordained, it argued great wisdom and goodness in our Lord, to take away the painful rite of circumcision, and, instead thereof, to appoint the most common, and the most easy sign that could be invented, to be the door of entrance into that Church.

Now the Lord's Supper is so called, because the Jewish custom of eating bread and drinking wine, at the conclusion of the Paschal

The Lord's Supper.
Why so called.

Supper, was by our Lord converted into the sacrament of his most precious body and blood. But this does not transfer any obligation upon us to receive this Sacrament after Supper or in the Evening, any more than to receive it in an upper chamber, a table posture, or with any other circumstances of the like nature, wherewith our Lord did eat the passover with his Disciples, before he suffered. For in matters of this kind, we are to be directed by the lawful dispensers of this holy mystery; who with a due regard to its superior

7 Eph. v. 25, 26. Acts xxii. 16. Tit. iii. 5. Heb. x. 22.
1 Cor. x. 1, 2. 1 John i. 7. Heb. ix. 14. 9 Mat. xi. 30.
1 John v. 3. Acts xv. 10. Heb. ix. 10. 1 Luke xxii. 19
20. 1 Cor. xi. 20. 1 Cor. x. 21. Acts xx. 7. 4 1 Co
iv. 1 Heb. v. 1, 4. 1 Pet. ii. 5. Jer. xxxiii. 18.

perior dignity; and the institution of scriptural
 have appointed the Lord's House, and the
 Lord's day, and the fore-part of that day,
 for the stated celebration thereof. And you
 are to take notice, that it is ordered to be ob-
 served threemonths a year at least, viz. at
 Easter to be one, in the humble posture of
 kneeling; and with all those inward affec-
 tionable devotions, which our most excellent
 office of administration requires, but above all
 every attentive consideration.

The Church affirms, that the sacrament
 of the Lord's Supper was institu-
 ted for the perpetual remem-
 brance of the sacrifice and death of Christ, and
 of the benefits which we receive thereby, and
 this memorial of Christ's death is to be a stand-
 ing service in his Church, so long as it con-
 tinues militant here on earth, for Christ did
 institute, and in his holy Gospel commands us,
 to continue a perpetual memory of that his
 precious death, until his coming again.

Now

- 5 1 Tim. iii. 16. Dan. x. 21. 6 1 Cor. xi. 21. Deut.
 xii. 5, 6. Deut. xvi. 22. 7 Acts xx. 7. Rev.
 i. 10. 8 1 Cor. xi. 20, 21. Acts ii. 15. 9 Exod. xxiii. 14,
 17. Deut. xvi. 16. Heb. x. 1. Heb. xiii. 15. Acts ii. 42.
 10 1 Cor. v. 7, 8. Exod. xxii. 17. Deut. xvi. 1. Numb.
 xi. 13. 11 Phil. ii. 9, 10, 11. Rom. xiv. 11. Eph. iii. 14,
 19. Mark i. 40. 12 Psa. li. 17. Isa. lvii. 15. Isa. xxv. 1.
 Psa. lxiii. 5. Psa. xcix. 5. Matt. xxvi. 30. Col. iii. 16.
 13 1 Cor. xiv. 26, 40. 14 Eccl. v. 1. Matt. xv. 8. 15 1 Cor.
 vi. 26. Acts i. 11. Matt. x. 32, 33. Heb. ix. 28.

Now the death of Christ is called a Sacrifice, because that our heavenly Father, of his tender mercy, gave his only Son Jesus Christ to suffer death upon the Cross for our redemption; who made there (by this one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and thereby we receive the benefits of obtaining remission of our sins, and being made partakers of the kingdom of Heaven: and by this we are to understand, that as the Son of God did vouchsafe to yield up his soul by death upon the Cross for our salvation; so it is the duty of all christians to receive the communion, in remembrance of the sacrifice of his death, as he himself had commanded; and to do it so frequently, that they may always have a fresh and lively remembrance thereof in their minds.¹

Now the Church teaches us, that the outward part or sign of the Lord's Supper is Bread and Wine, ^{Its outward sign.} which the Lord hath commanded to be received; and from hence we are to observe, that notwithstanding it is our duty to rest satisfied in our Lord's will and pleasure, without

¹ Heb. ix. 26. Heb. vii. 27. John i. 29. 2 Cor. v. 21.
² Pet. iii. 18. ³ Heb. ix. 28, 12. Heb. x. 10, 12, 14, 18.
Rom. v. 10. 2 Cor. v. 21. Col. i. 21, 22. ⁴ 1 Cor. x.
25, 26.

out seeking after a reason for his appointments; we cannot but observe, that as our spiritual purification is appositely represented by water in the other sacrament, so our spiritual sustenance by bread and wine in this; and that, both bread and wine being parts of one complete nourishment, and separately ineffectual, this sacrament is commanded to be administered in both kinds.*

The Church likewise tells us, that the inward part or thing signified, is the Body and Blood of Christ; by which we are to understand, that God did not only give his Son Jesus Christ to die for us, but also to be our spiritual food and sustenance in this holy sacrament; and that, if we receive it with a truly penitent heart, and lively faith, we do spiritually eat the flesh of Christ and drink his blood: ¹⁰ and you are to infer from what the Church thus teaches in the communion service, which she also teaches in the thirty-nine articles; namely, that the body of Christ is given, taken, and eaten, in the holy supper, after a heavenly and spiritual manner; and that the means, whereby the Body of Christ is received and eaten in the supper, is faith.¹¹

The

⁶ 1 Cor. xi. 23, 24, 25. ⁷ Psal. civ. 15. Jude ix. 13. ⁸ 1 Tim. v. 23. ⁹ 1 Cor. ix. 24, 25. 1 Cor. x. 16. ¹⁰ Mat. xiv. 22, 23. 1 Cor. x. 16, 17, 18. John vi. 55. ¹¹ Mat. xxvi. 26, 27, 28. John vi. 35, 40, 47, 63. John i. 12. Gen. iii. 1. Eph. iii. 17.

The Church tells us, that the benefits whereof we are partakers thereby, is the strengthening and refreshing of our souls by the body and blood of Christ, as our bodies are by the bread and wine; for as bread and wine considered only as natural food, strengthen and refresh our bodies; so this bread and wine considered and taken, as memorials of the body and blood of Christ, our master, lead us, by their peculiar tendency, to all such thoughts and practices, as are indeed the improvement and health of our Souls: and in the ordinance our Souls are strengthened by the most solemn exercise of our faith, and other religious acts; and by that supernatural grace, which we receive from this spiritual food, to enable us for the better performance of our Christian duty for the future, our Souls are also refreshed by the comfortable assurance, thereby given us, of God's favour and gracious goodness towards us; and that we are very members incorporate in the mystical body of his Son, which is the blessed company of all faithful people; and are also heirs thro' hope of his everlasting kingdom, by the merits of the most precious death and passion of his dear Son.

Now

¹ 1 Tim. iv. 7. Heb. v. 14. ⁴ John vi. 55. ² Cor. xiii. 9. Phil. iv. 13. Ps. cxxxviii. 3. Mat. xxv. 29. ⁵ Rom. viii. 32. ¹ John iv. 9. John xiii. 1. ⁶ Eph. v. 3. ¹ John i. 3. ¹ Cor. xii. 13. ⁷ 1 John v. 11. ¹ John ii. 25. ^{John} vi. 51, 54, 57, 58. ^{Tit. i. 2.} Tit. iii. 7. Heb. vi. 17, ² Heb. xiii. 22, 23, 24.

Now, from the foregoing account of this Sacrament, you are to understand, *How to be received.* that when you come to the Lord's

Table you are to eat the bread in remembrance that Christ's body was broken for you, and to drink the wine in remembrance that Christ's blood was shed for you; esteeming and receiving these elements, not as common bread and wine, but as consecrated to represent the body and blood of Christ, to all spiritual intents and purposes; and firmly believing that you shall verily and indeed partake of all those graces and blessings, which Christ merited for mankind by his death, and which this sacrament was designed to convey to every one, that comes holy and clean to such a heavenly feast, in the marriage garment required by God in holy Scripture.

We are taught by the Church, that it is required of them who come to the *How to prepare for the Lord's supper.* Lord's Supper, to examine themselves, whether they repent them truly of their former sins, stedfastly purposing to lead a new life; have a lively faith in God's mercy, through Christ, with a thankful remembrance of his death; and to be in charity with all men. And all persons are more especially to examine into the state of their souls, before they come to the Lord's supper; because without repentance we are not capable of

of that pardon, which is here offered us ; ¹ nor can any but believers discern the Lord's body in this Sacrament, ⁴ or reap any spiritual advantage from receiving it. ⁵ It is a sacrifice of praise for our redemption by the death of Christ, and therefore we are to receive it, as by faith, so with thanksgiving ; ⁶ and forasmuch as it is a feast of love, and signifies the conjunction of Christians in one spiritual body, ⁷ it is necessary that those, who receive it, should be in charity with all men. ⁸ Nevertheless, tho', upon examination, a man should not find himself thus qualified that will not excuse him from receiving ; because as the graces now called forth to be vigorously exerted, ought to be the standing temper and habit of our minds ; and as one chief design of this sacrament is to confirm and fortify us in them ; he who absents himself, upon pretence of wanting them, does only wickedly plead one great fault in defence of another, and is therefore the more inexcusable.⁹

Some people have acquired such a way of thinking, as to believe the peril of unworthy receiving to be so great, that a man had better stay away, than run the hazard thereof.

The necessity of frequent Communion.

The

¹ Matt. xvii. 3. 1 Cor. x. 21. 1 Cor. v. 8. Rom. ii. 4.
⁴ 1 Cor. xi. 29, 30, 31. 2 Cor. xiii. 5. Heb. x. 22, 29.
² Chron. xxx. 18, 19, 20. ⁵ Mark vi. 16. John viii. 24.
⁶ Heb. xiii. 15. Eph. v. 20. 1 Pet. ii. 5. ⁷ 1 Cor. x. 17.
⁸ 1 Cor. xii. 12, 13. Rom. xii. 5. ⁹ Eph. v. 2. 1 Jo.
 iv. 11. John xiii. 34. John xv. 12. Heb. xiii. 16. ⁹
 xxx. 1. 2 Chron. xxviii. 13. Rom. vi. 1.

The danger is great indeed to those, who will presume to eat this bread, and drink this cup of the Lord, rashly and unadvisedly : ¹ but it is no less dangerous to them, who stand out in disobedience ⁴ to the last and dying command of their dearest Saviour, ⁵ and reject his invitation to so many great and spiritual advantages, ⁶ upon pretence of that danger, which it is in their own power to avoid, ⁷ the result whereof is, that there can be no compounding in this case ; and that our safety consists in resolving to do the duty required, and take the best care so to prepare ourselves, that the performance may be accepted by God. I will not say that no accident whatsoever should interfere with our observance of this duty ; but when any unavoidable impediment interposes, the omission occasioned thereby is to be remedied as soon as possible.⁹

Let us now look into the nature of those
 The Duties duties, which are required of all
 of those who who come to the Lord's Supper,
 receive. to make them worthy partakers
 of that holy Table : in the first place let
 us consider, that to *repent us truly of our former*
mer

¹ 1 Cor. xi. 27, 30. ² 1 Cor. x. 21, 22. Matt. xxii. 11, 12, 13. ³ 2 Chron. xxxi. 18, 19, 29. Psalm l. 16. Prov. xxi. 27. Ecc. v. 1. ⁴ Matt. xxii. 2, 8. ⁵ 1 Cor. xi. 23, 24. ⁶ Matt. xi. 28. Isa. lv. 1. John vii. 37. John v. 40. John xi. 35, 68. Prov. ix. 6. ⁷ 1 Cor. xi. 31. Ps. xxxii. 5. ⁸ 2 Chron. xxx. 8. ⁹ 1 Cor. xi. 28. Isaiah lv. 6, 7. Prov. xviii. 13. ¹⁰ Num. ix. 10, 11, 6, 7, 8. 2 Chron. xxx. 1, 4.

mer sins, is to examine our lives and conversations by the rule of God's commandments ;⁹ and whereinfoever we shall perceive ourselves to have offended, either by will, word, or deed, there to bewail our sinfulness, ¹and confess it to Almighty God, ⁴with full purpose of amendment of life : ⁵and if we shall perceive our offences to be such, as are not only against God, but also against our neighbour, we must then endeavour to reconcile ourselves unto them, and be ready to make restitution and satisfaction, according to the utmost of our power, for all the injuries and wrongs we have done ; which is no other than what we are obliged to by common justice : but charity goes farther, and requires us to be as ready to forgive those who have offended us, ⁶as we would have forgiveness of our offences from God.⁷ And when, upon examination, we find that we truly and earnestly repent of our sins, and are in love and charity with our neighbours, and intend to lead a new life, following the commandments of God, and walking from thenceforth in his holy ways,

we

⁹ Lam. iii. 40. Ps. cxix. 59. Ps. lxxvii. 6. 2. Cor. xiii. 5. Gal. vi. 4. ¹ 2 Cor. vii. 9, 10, 11. Ps. ii. 17. Joel ii. 12, 13. ⁴ Luke xv. 21. Ps. li. 3. Joel i. 9. ⁵ Ps. cxix. 106. 1 Peter iv. 1, 2. Acts xxvi. 25. Matth. iii. 8. Phil. i. 11. ⁵ Matt. v. 23, 24. Rom. xii. 18. 1 Tim. ii. 8. Luke xix. 8, 9, 10. 1 Sam. xii. 2. Ezek. xxxiii. 14, 15. ⁶ Eph. iv. 32. Col. iii. 12, 13. ⁷ Luke vi. 37. Mat. vi. 12, 14, 15.

we must then draw near without fear, ⁸ and take that holy Sacrament to our comfort; ⁹ firmly believing the Almighty God, for the sake of our blessed Redeemer, and in regard to the merits of his death, will mercifully pardon and graciously receive us as worthy communicantes. ¹ Besides this, it is farther required of us to behave with all possible reverence and devotion, when we present ourselves amongst our brethren, who come to partake of that most heavenly food; ⁴ and above all things, we are to give most humble and hearty thanks to God the Father, the Son, and the Holy Ghost, as for all the blessings vouchsafed unto us, ⁶ so especially for the redemption of the world, by the death and passion of our Saviour Christ, both God and man; ⁷ to whom we should at all times, but more especially at these opportunities (of commemorating this inestimable love of the Son of God, dying for us wretched sinners) be most thankful, and filled with continual praises to Father, Son, and Holy Ghost, who created, redeemed, and sanctifieth us, and all the world, thro' Jesus Christ our Lord.

⁸ Mat. xiv. 27. Mat. viii. 26. Luke xiii. 31. 2 Tim. i. 7. John iv. 18. ⁹ Mat. x. 49. Luke viii. 48. Mat. v. 4. Matt. xiii. 20. Luke iv. 17, 21. Isa. xl. 1, 2. ¹ Heb. x. 19, 23. Heb. viii. 25. ¹ 1 Pet. i. 4. Luke xv. 20. ⁴ Ps. lxxxix. 7. Ps. xciii. 5. Heb. xii. 28. Matt. xxi. 37. Acts xx. 19. ⁵ Ps. xxvi. 5, 7. Ps. xxxiv. 3. Ps. lvii. 7. Ps. cxiii. 1. Ps. cxl. 1. Ps. cxvi. 12, 13, 17. Ps. ciii. 1, 5. Ps. cxlvii. 1. Eph. v. 20. 1 Thess. v. 18. ⁶ Rev. v. 12, 13. Luke ii. 14. 1 Cor. xv. 57. 2 Cor. i. 3. Col. iii. 17.

SECOND PART

OF THE

New WEEK'S PREPARATION, &c.

A Preparatory Prayer.

BLESSED Lord, who hast commanded and invited us to pray unto thee, so let thy spirit help my infirmities; and do thou so dispose my mind, and prepare my heart, that my prayers and praises may be acceptable in thy sight, through the mediation, and for the sake, of Jesus Christ, thy Son, our Lord. *Amen.*

N. B. This Prayer may properly be used every Morning and Evening to begin your devotions.

The Meditation for Sunday Evening after receiving the Lord's Supper.

Upon the fallen state of man; and the great and gracious work of man's Redemption through Jesus Christ.

For all have sinned and come short of the glory of God; being justified freely by his grace thro' the Redemption that is in Christ Jesus. *Rom. iii. 23, 24*

HAVING now, O my soul! received the holy Sacrament of the Lord's Supper,

it is necessary that we should carefully consider, and seriously renew our reflections upon, the nature and end of this sacred institution; what is meant by this holy action; to what purpose it was ordained; and what benefits and advantages are to be expected from it. For, we know, if any one goes to the holy communion without considering the reasons of that ordinance, and the very great concern he has in it; or without understanding the necessity and advantage of a Redeemer, he will certainly go with indifference, and of course return without that benefit, which he might otherwise hope for and expect. Therefore,

II. That this, O my Soul! may not be our case, let us as well consider, what account the holy Scriptures have given us of the condition we are in, not only with respect to this life, but to that which is to come. We are there assured that we are sinners by nature; that as such, God cannot take pleasure in us; and that, should we happen to die before we are restored to his favour, we shall be separated from him, and be unalterably miserable to all eternity. This consideration necessarily leads us to enquire, how the nature of man came to be thus disordered, and prone to evil: for, we must not imagine that the infinitely good
God

God ever created man in such a state of corruption as we now perceive him to be in; but that he must have fallen into this deplorable condition since he came out of the hands of his Creator, the just and great God; of which we have the following account.

III. Our first parents* Adam and Eve, from whom sprang all mankind, were created in the image of God, that is, holy and innocent, having a perfect knowledge of their duty, a command over their will and affections, and a power inherent, through God's appointment, to do what they saw fitting to be done in this their happy condition: they were placed in paradise, as in a state of trial, with a promise of happiness and immortal life, if they would continue to love, fear, honour, and obey their Creator: and they had also an express warning of the dreadful consequences of any future disobedience, and departing from their duty.

IV. Yet for all this warning, through the temptation of the Devil, (as St. Paul described the fallen state of man, and we have found by fatal experience) there was a law in their members warring against the law of their mind; that the good which they would, they did not, but the evil that they would not, that they did. † i. e. They transgressed

PART II.

B

the

* Gen. iii.

† Rom. vii 19, 23.

214 *The Week's Preparation* [Sund. Even.
the commands of God; and by so doing, they did not only forfeit their right to the promise of eternal life and happiness, but also contracted such a blindness of the understanding, such a disorder in their will and affections, that all their posterity feel it to their sorrow, being made thereby subject to sin, the punishment whereof is death, and misery eternal.

V. Nevertheless, the greatness of this punishment, inflicted upon our first parents, and their posterity, enables us to judge of the nature and aggravation of their sins; for God, being infinitely just and holy, could not inflict any punishment greater than their sin deserved: nay, after all this, God, of his great goodness, provided such a remedy, as that neither they nor any of their posterity, should on account of their fall be eternally miserable, except it was their own fault, and wholly owing to themselves.

VI. God, therefore, in considering of a redeemer, (one of the seed of the woman, who should make full satisfaction to the divine justice for their transgression, and who should bruise the head, or break the power, of the serpent (the Devil,) who tempted them to sin) entered into a new covenant with them by way of remedy for what was past, and could *not be undone*; which covenant was this, that *upon condition of their hearty repentance and*
sincere

sincere obedience hereafter, they should be restored to the favour of God, and after death to that life and happiness, which in their state of innocence was promised to them without ever tasting of death; which privilege they had forfeited by their disobedience. And

VII. Now, O my Soul, that we may be fully convinced of the necessity and blessing of a redeemer, we ought to know and consider, that our Saviour and Redeemer did not come till after mankind had been tried in all conditions; in a state of innocence under his own reason, and under the law given by Moses; all which methods of Providence, through the perverse will of man, had been rendered ineffectual for the amendment of the world. And because God decreed, that without shedding of blood there could be no remission of sins;* and it being impossible that the blood or life of any creature, or any mortal man, could atone for, or take away, the guilt and punishment due to sin; our gracious God, both to give to mankind the greatest token of his love, and at the same time to shew how great his hatred to sin is, by the greatness of the punishment it required, sent his only Son to be a propitiation for our sins, that is, to make satisfaction to his justice, and to take off the just displeasure, which he had declared against sinners. Upon this,

B. 2

VIII

* Heb. ix. 22.

VIII. Jesus Christ his Son (blessed for ever be his goodness!) knowing how dreadfully sad the condition would be of all, who should live and die under the displeasure of God, and what unconceivable happiness they would deprive themselves of, moved with compassion for so great a calamity, undertook to obtain their pardon; and in order to this he clothed himself with our flesh, that as man, he might make a full and suitable satisfaction to the divine justice, offering himself a sacrifice for the sins of the whole world; and for the joy of delivering so many millions of souls from misery, he endured the death of the cross, and all the afflictions leading to it, which we find recorded in the holy Gospel: And

IX. It is by this meritorious Sacrifice, that all mankind are restored to the favour of God, and put into a way and state of salvation; God having, for his Son's sake, promised to pardon all, who shall repent of, and forsake their sins, and bring forth fruits meet for repentance; and also to give his holy Spirit to all, who shall sincerely desire him; and lastly, to make them eternally happy after death, if during this short state of trial, which is designed to amend our corrupt and disordered nature, they endeavour to observe those rules, which he has given them, and which are *absolutely* necessary to make them capable of *Heaven and happiness.*

Let

Let us now, O my Soul! rest here a while,
and adore that infinite goodness of God, who
did not overlook lost mankind, but sent his
only begotten Son to redeem us, when he
might, in strict justice, have required us to
have lived up to the law of nature and reason
given in the state of innocence, on pain of
being for ever separated from his presence;
but, instead of that, he has been graciously
pleased to accept of our sincere, though im-
perfect obedience, and of our hearty re-
pentance, when we have done amiss, and
have returned to our duty.

The Hymn on Sunday Evening.

*The great blessing mankind received in their
Redemption through Jesus Christ.*

MOST dear are thy provisions, Lord,
Thy table furnish'd from above;
The fruits of life o'erspread the board,
The cup o'erflows with heav'nly love.

Thy ancient family, the Jews,
Were first invited to the feast;
We humbly take what they refuse,
And Gentiles thy salvation taste.

We are the poor, the blind, the lame,
And help was far, and death was nigh;
But at the Gospel call we came,
And ev'ry want receiv'd supply.

From the high way that leads to hell,
 From paths of darkness and despair,
 Lord we are come with thee to dwell,
 Glad to enjoy thy presence here.

What shall we pay th' Eternal Son,
 Who left his heavenly abode,
 And to this wretched earth came down,
 To bring us wanderers back to God?

It cost him death, to save our lives;
 To buy our life, it cost his own;
 And all the unknown joys he gives
 Were bought with agonies unknown.

Our everlasting love is due
 To him who ransom'd sinners lost,
 And pity'd rebels, when he knew
 The vast expence his love would cost.

Another.

COME now adore th' Eternal Word,
 'Tis he our Souls hath fed;
 Thou art our living stream,* O Lord,
 And thou th' immortal bread.

The manna came from lower skies,
 But Jesus from above,†
 Where the fresh springs of pleasure rise,
 And rivers flow with love.

The Jews, the fathers, dy'd at last,
 Who eat that heavenly bread;

But

* John iv. 14.

† John vi. 49, &c.

But these provisions, which we taste,
Will raise us from the dead.

Blest be the Lord, that gave his flesh
To nourish dying men;
And often spreads his table fresh,
Lest we should faint again.

Our Souls shall draw their heav'nly breath
While Jesus find supplies;
Nor shall our graces sink to death,
For Jesus never dies.

Daily our mortal flesh decays,
But Christ our life shall come;
His all resistless power shall raise
Our bodies from the tomb.

Another.

THUS since our hearts embraced our God,
We should forget all earthly charms,
And wish to die as Simeon * would
With his young Saviour in his arms.

Our lips should learn that joyful song,
Were but our hearts prepar'd like his;
Our Souls still willing to be gone,
And at thy word depart in peace.

Here we have seen thy face, O Lord,
And view'd Salvation with our eyes;
Tasted and felt the living word,
The bread descending from the skies.

Tho'

* Luke ii. 29, &c.

Thou hast prepar'd this dying lamb,
 Hast set his blood before our face,
 To teach the terrors of thy name,
 And shew the wonders of thy grace.

He is our light; our morning star
 Shall shine on nations yet unknown,
 The glory of thy Israel here,
 And joy of spirits near the throne.

The Prayer on Sunday Evening.

For Strength and Grace in our fallen State.

ETERNAL God, thou alone art he, in whom we live and move and have our being; and from whom are derived all the comforts and conveniencies of this life, and all the hopes and expectations of a better. Thou art the author and finisher of every good work; without thee nothing is strong, nothing is holy; without thy assisting and preventing grace, we are easily driven away by every slight temptation, as the dust before the wind is carried to and fro.

With what humility, reverence, and dread, then ought I thy servant, (dedicated to thee long ago by most solemn vows and engagements in my holy baptism, which I have since [often] (especially this day) renewed at thy holy table, where I received the Sacrament of *Christ's* body and blood) to appear before thee, *when I consider the greatness of thy majesty,*
and

and the purity of thy divine nature, whose service is perfect freedom? and without thy favour and love, O Jesu, I must have been, and shall be, the most miserable of all thy creatures. So that,

O Lord, if thou hadst not invited me, I acknowledge, that I was not worthy to come into thy presence, nor to lift up mine eyes towards the throne of thy mercy-seat: for the corruption of my heart, and the sinfulness of my thoughts is that abomination which thou abhorrest. Hence,

O my God, I am fully persuaded, that it is my happiness and privilege, as well as my duty, to love, adore, and serve thee. I am seriously convinced, there is no pleasure like that of a good conscience; and that the greatest satisfactions in this world are not worthy to be compared with that fulness of joy, which is in thy presence for evermore,* but alas! I know by sad experience that I am prone to offend thee, and too apt to forget the vows and resolutions, which I have made to serve and obey thee, at the times thy holy spirit hath raised me from the death of sin, to a new life of righteousness. Therefore,

O most merciful Father, who knowest that we are but dust and ashes, vouchsafe of thy great goodness to pity the weaknesses of me, thy poor creature; and continue to me the assistance

222 *The Week's Preparation* [Sund. Even:
assistance of thy grace and holy Spirit, that I
may not be tempted above what I am able to
bear. And whereas this very day, O Lord,
thou hast given me an opportunity of serving
thee in thy house; grant that I may not be
accused of coldness or indevotion, nor of hear-
ing thy word only; but that I may approve
myself a doer of the same in my faith and
practice. Wherefore,

O most gracious God! let me never faint
or tire in my duty, nor, for the sake of any
thing this world can offer me, be unmindful
of the great and important concern of my sal-
vation. Give me such a zeal for thy service,
that the doing thy will may be my greatest joy
and satisfaction: and imprint on my mind
such a lively sense of thy love, as may inflame
my heart with the most devout and ardent
affections: that, being every day more and
more weaned from this world, I may look
upon all its honours, pleasures, and profits,
with that coldness and indifference, which be-
come the servant of the blessed Jesus; who,
being God, descended from the heavens, and
took upon him the form of a servant, that he
might leave us an example of his great humi-
lity. Grant this, O Father, for Jesus Christ's
sake, our only mediator and advocate. *Amen.*

A concluding Prayer.

THE grace of our Lord Jesus Christ,
and the love of God, and the fellowship

Mond. Morn.] *for the Sacrament.* 223
of the Holy Ghost, be with me now and
ever. *Amen.*

N. B. This Prayer may properly be used every Morn-
ing and Evening to conclude your devotions.

If time shall now permit, you may proceed to exa-
mine yourself, and the state of your conscience, by the
particular directions printed in page 233.

When you lie down in bed.

I will lay me down in peace, and take my
rest; for it is thou, Lord, only that mak-
est me to dwell in safety; and into thy hands
I recommend my spirit, my soul, and my
body, for thou hast redeemed me, O Lord,
thou God of :ruth. *Amen.*

In the morning when you go out of your chamber.

THE blessing of God descend upon me,
and all belonging to me, and dwell in
my heart for evermore, and bless my goings out
and my coming in, now and for ever. *Amen.*

The Meditation for Monday Morning.

*Upon the institution of the Holy Sacrament of the
Lord's Supper.*

—The Bread that I will give, is my flesh—my flesh is
meat indeed, and my blood is drink indeed—It is
the spirit that quickeneth, the flesh profiteth no-
thing; the words that I speak unto you, they are spi-
rit, and they are life *John vi. 53, 55, 63.*

I. **C**ONSIDER, O my soull how, by di-
vine providence, we have escaped the
danger

danger of this night, and are continued together in a deep sense of our duty, which we yesterday acknowledged and confirmed in the receiving of that holy sacrament, which, in its outward part, is only Bread and Wine, which the Lord hath commanded to be received;* that is, to be eaten and drunk by all who come to his table, in remembrance of the body and blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper.† A sacrament which at once, by the bread broken, signifies the body of Christ broken on the cross; and by the wine poured out, signifies the blood of Christ, shed at his crucifixion. But guard against that doctrine, which teaches that we eat the natural body, and drink the natural blood of Christ; for, the natural body and blood of Christ are in heaven, and not here; it being against the truth of Christ's natural body to be at one time in more places than one,† and therefore we cannot eat and drink Christ's natural body and blood in the sacrament.

II. We are well assured by Christ himself, as well as by his apostle, that the Lord's Supper was expressly designed for the remembrance of Christ,

* See the Church Catechism, on the Sacrament of the Lord's Supper.

† See the Rubric to the Communion Service in the common Prayer Book.

Christ, after he would be taken away ; therefore Christ, who is to be remembered, cannot be corporally present, at the time of such remembrance. And as the Bread and Wine were ordained for memorials of his body broken, and blood shed, for us, his natural body and blood must be absent, in order to be remembered by means of such memorials. They themselves cannot be the memorials of themselves, in this rite ; for nothing can be eaten, or drunk, in remembrance of itself. They who argue for the contrary doctrine run into the greatest absurdities. For,

III. The doing any act in remembrance of a person, implies his bodily absence ; and we are never said, nor can we be said, to perform that action, if he be corporally present, in order to remember him. And therefore, the end of this institution being the remembrance of Christ ; it must follow, that to eat and drink in the Lord's Supper must be, to eat and drink in a sense consistent with the notion of this remembrance ; and consequently, that to suppose, or teach, that christians eat his real natural body, in remembrance of his real natural body ; and drink his real blood, in remembrance of his real blood, is to teach that they are to do something, in order to remember him, which at the same time supposes him corporally present, and destroys the

226 *The Week's Preparation* [Mond. Morn.
very notion of that remembrance; and so directly contradicts the most important words of the institution itself. Therefore,

IV. It cannot be the natural body and blood of Christ, which is eaten and drunk in the Lord's Supper: but something else, [viz. Bread and Wine] in remembrance of them. All this is founded upon the plain notion of the word remembrance, and this remembrance is expressly mentioned in the original institution, as a part thereof, and consequently, it is this remembrance which constitutes the very nature of this holy sacrament. So that,

V. The Real Presence maintained by Protestants, is not the presence of Christ's natural body, but the real presence of Christ's invisible power and grace, so in and with the elements of Bread and Wine, as to convey spiritual and real effects to the souls of such as duly receive them: for, God did not only give his Son Jesus Christ to die for us, but also to be our spiritual food and sustenance in that holy sacrament: * Now, spiritual food and sustenance is doubtless the food and sustenance of the spirit; so to eat and drink spiritually is a figurative expression, and signifies the feeding upon Christ's Body with our heart, by faith. † See *John* vi. 63.

VI. There-

* See the thirty-nine Articles of the Church of England. † Book of Homilies.

VI. Therefore, the benefits whereof we are made partakers by this sacrament, is the strengthening and refreshing of our souls by the body and blood of Christ, as our bodies are by the bread and wine.* O happy soul! that feedest on such celestial food, that art refreshed with bread which came down from heaven, if with a true penitent heart and lively faith, thou receive that holy sacrament; for then we spiritually eat the flesh of Christ, and drink his blood.† And

VII. Consider, that bread and wine (or any thing else, which it might have pleased Christ to have chosen) may, by the blessing and appointment of God, be as communicative of grace, as the true natural flesh and blood of Christ itself can be: for, even that (if you could indeed eat it with your teeth) would no more communicate grace, or any blessing to the receiver, without such institution and appointment of God, than any other food in the world that you can eat.

VIII. Wherefore, it is my firm belief, that, as this sacrament is matter of mere institution and appointment, I am concerned to know no more, either what the sacrament is, or how it operates, than it hath pleased God to reveal in

C 2

the

* Church Catechism, on the sacrament of the Lord's Supper.
 † See the second exhortation in the Communion service, in the book of Common Prayer.

228 *The Week's Preparation* [Mond. Morn.
the holy Scriptures. And it will be sufficient
for me to believe, that the consecrated ele-
ments are both called and made the body and
blood of Christ, so verily and indeed, to all
spiritual intents and purposes, as to convey to
the faithful receiver, whatever grace and blef-
sing Christ hath annexed to the due perfor-
mance of those holy rites, which he hath
ordained as pledges of his love, and for our
joy and comfort.

The Hymn on Monday Morning.

*Commemorating the institution of the Lord's
Supper.*

UPON that dark, that doleful night,
When powers of earth and hell arose
Against the Son of God's delight,
And friends betray'd him to his foes.

He, ere the mournful scene began,
Did take the bread, and blest'd, and brake;
What love through all his actions ran!
What wond'rous words of grace he spake!

"This is my body broke for sin,
"Receive and eat the living food:" *
Then took the cup and blest'd the wine;
"'Tis the new cov'nant in my blood." †

And as his flesh with nails was torn,
He bore the scourge, he felt the thorn;

And

* Matt. xxvii. 26. † Ibid. Also Luke xxii. 7. &c.

And justice pour'd upon his head
Its heavy vengeance, in our stead.
For as his vital blood was spilt,
To buy the pardon of our guilt;
When, for black crimes of greatest size,
He gave his soul a sacrifice:

“Do this” he cry’d, “till time shall end,”
“In mem’ry of your dying friend;
“Meet at my table, and record
“The love of your departed Lord.”

Jesus, thy feast we celebrate,
We shew thy death, we sing thy name,
Till thou return, and we shall eat
With thee the supper of the lamb.

The Prayer on Monday Morning.

*To implore a continuance of God's grace
bestowed upon us in this Sacrament.*

GRACIOUS Lord! unto whom all hearts
are open, all desires known, and from
whom no secrets are hid: if thou shouldst
deal with me as I have deserved, how justly
mayest thou deprive me of all those means of
grace, and opportunities of working out my
salvation, which thou hast hitherto vouchsafed
me. But, O merciful Father! thou hast de-
clared thyself to be a God, merciful, and gra-
cious, forgiving iniquity, transgression and sin.

My

by the death of thy dear Son. For thy
sake, therefore, O Lord ! and for thy be-
Son's sake, pardon, I most humbly be-
thee, all my past sins, and let not iniqui-
my ruin. Forgive the deadness of my
tion ; the coldness of my affections ; the
derings of my prayers ; and whatever
hast seen amiss in me.

Oh ! pity my weaknesses and forgive my
firmities, and lay not to my charge the in-
fections of my religious duties. But en-
me, O Lord, by the assistance of thy
spirit, to amend whatever has been amiss
to endeavour more and more after the at-
tainment of all those graces and good disposit-
which are necessary to render our prayers
praises acceptable in thy sight. And,

Whereas I have so lately renewed my
tismal covenant with thee, in the Lord's

vetousness; all bitterness, anger, and malice; and whatever else is contrary to the laws and precepts of thy Gospel; and replenish my soul with the graces of thy holy Spirit, that I may become fruitful in every good word and work, and my whole life may be one continued act of an humble and dutiful obedience to thy divine commands. To which end,

O blessed Jesu! strengthen my faith, fortify my mind, and give me an honest and upright heart, that nothing may be ever able to shake my integrity. Give me such a lively sense and conviction of the shortness and uncertainty of this life, and of the momentous concerns of eternity, that I may not be so foolish as to waste my precious time in an eager pursuit after the things of this world, but may employ it in such a manner, as may best promote thy honour and glory, and set forward my own salvation.

O make me so wise as to see, and know, and follow, the things that make for my peace, lest they be hid from my eyes, and all opportunities of reconciling myself to thee, my offended God, be far from me; let the salvation of my precious soul be my constant care and concern.

Grant that I may never forget the one thing needful,† but give all diligence to make my calling

* Rom. xiv. 19.

† Luke x. 42.

232 *The Week's Preparation* [Mond. Morn.
calling and election sure ; that endeavouring
in all things to approve myself thy faithful
servant, I may from serving thee here upon
earth, be admitted, in thy good appointed
time, to the praising thee eternally in thy
kingdom, through the merits of my compas-
sionate Saviour and Redeemer, Jesus Christ,
thy Son, our Lord. *Amen.*

A Prayer before Examination.

ALMIGHTY Lord God the searcher of
hearts, and discerner of the very
thoughts, in whose sight all things are naked
and open, be pleased to impart a ray of
thy heavenly light, to discover all the sins
and infirmities of my past life, that hence-
forward no secret sin may lie undiscovered and
corrupted in my soul ; that by examining my
life and conversation by thy law, the rule
and measure of my duty, I may understand
the true state and condition of my soul ; and
from a just sense and sight of all my transgres-
sions, thro' the assistance of thy grace and hea-
venly benediction, I may be enabled to reform
my life and to turn my feet unto thy testimo-
nies ; so faithfully to search and examine my
own conscience, that I may return holy and
clean to that heavenly feast, and be received
as a worthy partaker of that holy table which
thou hast called me to : grant this for thy
mercies' sake in Christ Jesus. *Amen.*

Short

Short Heads of Examination for the Evening.

THAT your whole life may be more
 “ conformable to the Gospel of Jesus
 “ Christ, by which we must be judged at the
 “ divine tribunal in the last day ; and that you
 “ may set a time apart for more solemn exa-
 “ mination, it has been advised by wise and
 “ good men, that we should every evening
 “ put some such questions as these to our-
 “ selves.”

In what company have I spent this day past ?

What sin have I committed ?

What good have I omitted ?

In what manner have I performed my
 morning devotion ?

What mercies have I received ? how thank-
 ful have I been, and am I for them ?

What temptations have I resisted ?

What ground have I got of my habitual
 sins ?

How have I governed my passions ? have I
 not been easily provoked by little accidents
 which daily happen ?

What opportunities have I had of doing
 good, and how have I improved them ?

What opportunities have I had of discour-
 aging evil, and how have I opposed it ?

“ To these questions you may add such others,
 “ as you find necessary. If you recollect the whole
 “ time of the day from your rising, (for which
 “ a few minutes before your evening devotions
 “ will

234 *The Week's Preparation* [Mond. Even.

“ will suffice) you will very easily be enabled to
“ answer the preceding questions, and when you
“ have done this, you must heartily beg God’s
“ pardon for any sin you have been guilty of,
“ and shew yourself thankful for those blessings,
“ respecting either this or another life, which he
“ hath bestowed on you.

“ Some have written down the sins they have
“ been guilty of, that they might again humble
“ themselves at the time of their more solemn hu-
“ miliation ; which may be farther used ; for, by
“ comparing one time with another, you will bet-
“ ter discern the amendment of your life, and
“ growth in Christian virtue : but this is only
“ advice ; for every person is left to judge for
“ himself of the usefulness and expediency of this
“ method.”

The Sinner's Complaint.

IN deep distress and troubled thoughts,
To thee, my God, I rais'd my cries :
If thou severely mark our faults,

No flesh can stand before thine eyes.*

But thou hast built thy throne of grace,

Free to dispense thy pardon there ;

That sinners may approach thy face,

And hope and love, as well as fear.

As the benighted pilgrims wait,

And long and wish for breaking day ;

So waits my soul before thy gate ;

When will our God his face display ?

My

My trust is fix'd upon thy word,
Nor shall I trust thy word in vain :
Let mourning Souls address the Lord,
And find relief from all their pain.
Great is his love, and large his grace,
Thro' the Redemption of his Son : *
He turns our feet from sinful ways,
And pardons what our hands have done.

A Prayer for Forgiveness of Sins.

ALMIGHTY and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all them that are penitent : create and make in me a new and contrite heart, that I, worthily lamenting my sins, and acknowledging my wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness, thro' Jesus Christ our Lord. *Amen.*

The Meditation for Monday Evening.

No excuse sufficient to keep us from receiving the Holy Sacrament of the Lord's Supper.

Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. *John vi. 53.*

CONSIDER now, O my Soul ! what advantages we might have reaped from that holy Communion : yet all these will be lost and gone, if we don't pursue our course

to arrive where Christ Jesus in calling us has determined, *Philip. iii. 12.* Remember how many arguments the enemy of mankind started to prevent our approach to that holy table; how he suggested that the number and greatness of our sins would, instead of obtaining any benefit, only make us eat and drink our own damnation.*

II. This suggestion, though it proceeded from an enemy, yet, O my soul! it contains much

* *1 Cor. xi. 29.* Or, some temporal punishment, or judgment, as it is read in the margin of your Bible, such as sickness or death. The unworthy receiving, which is here condemned in the Corinthians by St. Paul, was their disorderly and irreverent participation of the Lord's Supper; their eating and drinking without a due regard to the manner and end of that holy institution; without a due respect had to the sacramental use of the bread and wine, which represented the Lord's body. It being the custom of the christians in the Apostolical times to receive the holy Eucharist after their feasts of Charity, wherein the rich and the poor were wont to eat together with great sobriety and temperance; in the church of Corinth this method was not observed; the poor were not admitted to this common feast; for in eating every one took before each other his own supper; so that when some wanted, others were guilty of scandalous excess, and gross intemperance; and the effect of it was, *they did not discern*

cern

much truth; for if a man lies under the guilt of any sin, and does not repent of it, and heartily resolve to forsake and amend it, it is indeed presumption and a sin, for such a person, whilst he continues in that state, to come to the holy Communion: it is a deliberate affront and even a mocking of the Divine Majesty, for a man to make a shew of worship and honour to him, whilst, at the same time, he goes on in wilful disobedience to his known commands. And so provokes God to plague him with divers diseases and sundry kinds of deaths, with which the city of Corinth was afflicted for their great abuse and profanation of this holy institution, as the Apostle there observes. But,

cern the Lord's Body. They made no difference between the Sacrament and a common meal; between what was to sustain their bodies, and what was to nourish their souls. So that to eat the bread, and drink of the cup in the holy Sacrament, without a due and direct reverence paid to the Lord's body, by separating the Bread and Wine from the common use, of eating and drinking for hunger and thirst, was to eat unworthily. The punishments annexed to these miscarriages, were infirmities, sickness, and temporal death, with which God corrected them, that they might not be condemned with the unbelieving world. By which it appears, that temporal judgments must be understood by the word our translators render *Damnation*.

III. Hear what our Saviour Christ saith : * Unless ye eat the flesh of the Son of man, and drink his blood, you shall not have life in you. Whence it is easy to collect, that it is not the number or quality of our sins, but a wilful or supine continuance in them, that should deter us from that holy Communion ; for whatever sins a man hath been guilty of in times past, if he truly repents of them, and heartily forsakes them for the time to come, God has so often and so plainly promised † in this case to grant a full and free pardon of them, that they cannot justly be pretended as any obstacle, which should hinder us from approaching to him in any of his ordinances.

IV. Thus, my Soul, thou mayest learn that it is in the power of every man (at least of every one, who by a long course of wickedness hath not wholly provoked God to withdraw his grace from him) by that grace and assistance, which God continually offers unto us, ‡ to repent of his sins, and amend his life : if such a man looks upon his sins as a bar between him and the holy Communion, it is plainly such a bar, as it is in his own power to remove ; and, therefore, can never justly be pleaded as an excuse in this behalf. And it was in consequence of this faith, that thou didst bring me to that holy Communion, whereby

* John vi. 53. † Isaiah l. 18. ‡ Eph. iv. 12.

whereby my whole manhood is so changed, renewed, and established* by divine grace, that I purpose never more to omit any opportunity of refreshing the whole man with divine food.

V. It is not an indifferent thing, whether or no we approach the Lord's Table ; and we in vain think to secure ourselves by keeping from it. When we do not receive, we cannot draw upon ourselves the punishment of unworthy receiving ; but then it will be equally pernicious to us, to neglect and refuse the advantages, provided for us at God's Table, and to which we are so earnestly invited : nay we declare our resolution to continue in our sins, if we refuse an opportunity of procuring our pardon. It shews, that we are not much concerned to do our duty, when we avoid those occasions of improving our strength, and receiving that grace, without which it is impossible to perform it. Nor can we continue in this neglect without offending God, who has made it our bounden duty. We cannot despise his grace, without increasing our guilt, and provoking his wrath and indignation against us. And by leaving undone the things which he hath commanded, as well as by doing those things he hath forbidden, we expose our eternal Salvation. But,

VI. Me-

* Heb. xiii. 9.

VI. Methinks, I perceive the c another snare to frustrate my good the devil, sometimes, that he may the better, will transform himself gel of light. *He pretends to plea of God, and endeavours to stagger saying, that if now we break those made before receiving the Lord's St return again to our sins, he doubts God would ever again admit us to pa reconciliation; and therefore, he thin. to abstain from the holy Communion than to run the hazard of being for cluded from the hopes of heaven. Saint James tells us, † in many thing fend all; there is no man but wha share, more or less, of human infir that it is most reasonable to conclude the course of this life, these will s unavoidably surprise and betray us i sins. Against these therefore we m nually strive, and we may reasona that, by God's grace and our own ca deavours, we may every day more s prevail against them. For,

VII. However God may think it fit humiliation, and a farther trial of us, us still exposed to some of the comm ities of our nature; yet, in respe

* 2 Cor. xi. 14.

† James iii.

habitual or deliberate sins, we may assure ourselves, that* he is faithful, and will not suffer us to be tempted above that we are able, but will with the temptation also make a way to escape, that we may (if it be not our own fault) be able to bear it. Nor will he fail to draw nigh to us, whilst we continue careful to draw nigh unto him. † Let us then but steadfastly resolve to be hearty and industrious in doing what lies in our own power; and then, tho' our sins be as scarlet or as red as crimson ‡ yet we need not be discouraged: for God is ready upon our repentance to make them as white as wool, or as snow. ||

VIII. Yet at the same time it stands with a great deal of reason, that the greater our sins have been, and the oftener we have relapsed into them, the deeper our sorrow, and the more sincere our repentance must be, in order to obtain our pardon. But since there is a probability of pardon even in the case of the most profligate and abandoned sinner, we must not make the contrary fear, suggested by the devil, a pretence for keeping ourselves back from any of the ordinances of God, and from a more immediate and intimate communion with him. On the contrary, let us flee to them in the time of our temptation, as the ready means to deliver

* 1 Cor. x. 13. † James iv. 8. ‡ Isaiah i. 18. || Ibid.

THE promise to my Father's love
" Shall stand for ever good : " *
He said ; and gave his soul to death.
And seal'd the grace with blood.

To this dear cov'nant of thy word
I set my worthless name,
I seal th' engagement to my Lord,
And make my humble claim.

Thy light, and strength, and pard'ning ;
And glory, shall be mine ;
My life, my soul, my heart, and flesh,
And all my powers are thine.

I call that legacy my own
Which Jesus did bequeath,
'Twas purchas'd with a dying groan,

The Prayer on Monday Evening.


For pardon and forgiveness of those sins which deter us from approaching the Lord's Table.

MOST great, most holy, and most glorious Lord God! I know that thou delightest in the ways of mercy, that thou art a tender lover of souls, and not only permittest, but invitest * us miserable creatures to come unto thee; therefore I am convinced of the necessity of that holy institution, which thou hast ordained by thy Son our Lord, in that holy Sacrament of his supper, whereby we are raised from the death of sin unto a life of righteousness.

With humble confidence then, O Lord! I lift up my soul unto thee, beseeching thee, in thy great mercy, to look upon me, and to ease me of the burthen of my corrupt and sinful inclinations: oh! cast me not away from thy presence, but, for the sake of my dear Redeemer, receive me graciously to thy mercy; and let the merit of his bitter death and passion atone for all the follies and miscarriages of my life past: forgive, I meekly beseech thee, whatever I have done amiss this day and all my life, either against thee, my neighbour, or myself.

Oh! what am I, that I should presume to speak unto thee, or to lift up my eyes to that place

* Matthew xi. 28.



med and reflect upon the foulness and
mity of my sin, and what dreadful
nings thou hast denounced against it;
may become a true and sincere mourner
past sins; and, as far as it is possible,
my mispent time, by employing the
der of my days in thy service, and
glory. O Lord! give me a new heart
affections, and new desires, that I may
thee with more sincerity, and serve thee
greater faithfulness than I have ever
done; convince me of the vanity and
taint of all things here below; and
that I may make thee, who art the Creator
heaven and earth, and of all things, to be
my only joy and delight, my stay and
trust, my guide and my counsellor; and
so delighted with the ways of thy com-
ments, that one day in thy service is

Mond. Even.] *for the Sacrament.* 245

day give before the judgment-seat of Christ, that; when the hour of my departure shall come, I may meet death without fear and amazement, and with a well-grounded hope of thy mercy and goodness, tendered to me in this holy sacrament, I may chearfully resign up my soul into thy hands; and may be willing, and even desirous, to leave this world, when thou, my God, shalt please in thy gracious goodness to call me hence into thy glory.

Take me and * all that belong to me this night under the care and * *Here mention those you intend to pray for.* protection of thy good providence; preserve us from all perils and dangers, and all apprehensions or dread of any; give us such refreshing rest and sleep, as may fit us for the duties of the day following; and, if thou art pleased to add another day to our lives, grant that we make a right use and improvement of it, to thy glory, and the benefit of our immortal souls, through Jesus Christ our Lord, who, in compassion to our infirmities, hath taught us when we pray to say, *Our Father which art in Heaven, &c.*

The Meditation on *Tuesday* M

*Upon the manner of preparing ourselves
the Holy Sacrament.*

If thou bring thy gift to the Altar, and
perceivest that thy brother hath aught against
thee, leave thy gift before the Altar, and go
be reconciled to thy brother, and then
bring thy gift. *Matt. v. 23, 24.*

CONSIDER, O my soul, that
necessary knowledge, when it is obtained
and which may be compassed with
difficulty, is a standing qualification for
our future Communion; and as
pious dispositions of mind, which
qualify us at the Lord's Table, they
we are obliged to by our baptism
are necessary in the course of a Christian
and in the use of all other means
for, except we confess our sins with
a humble, penitent, and obedient heart
to forgive those that have offended
with faith, even our prayers and
find no acceptance at the throne.

II. Let me then tell thee, the
preparation for the Sacrament is a constant
to live as becomes a Christian; [and
thou hast made a good beginning in
thy last week's preparation] for
they that really believe the Christian religion
sincerely govern their lives by the

precepts of the gospel, have all that substantial preparation, which qualifies men to partake of this holy ordinance; and ought to receive it, at any time when there is an opportunity, though they were not beforehand acquainted with it, as thou hast been particularly instructed in the former part of this treatise.

III. None can suppose that they must be perfect and strong grown christians before they partake of these divine mysteries; 'tis enough we sincerely desire to be such, and if so, we shall find the frequent use of the holy Communion to be the most effectual means to that end. Where should we seek for comfort in this vale of tears, but from the source of all joy and comfort? where shall we find strength to resist the temptations which crowd about us, but in this divine armour? when we are loaded with so many imperfections, and sometimes, by negligence, or surprise, fall a prey to the tempter, what so proper to wash away our sins as that precious inestimable blood which was shed for our salvation? therefore the very sense of our unworthiness, if rightly applied, should quicken our zeal in approaching the Lord's Table frequently, as the best means to make us better.

IV. Indeed, when we have a foresight of our communicating, it is very advisable we should trim our lamps;* examine the state of

our

* Matthew xxv. 7.

our minds; renew our repentance; exercise our charity; enlarge our devotions; spiritualise our affections; and in order to this purpose, retire from business and pleasure; that by prayer, fasting, and alms-deeds, our minds may be raised to relish spiritual enjoyments.

V. On the contrary: the living in the constant habitual practice of any known sin without repentance, will make our approach to the holy table, a mocking of God, a great contempt of his authority, and our prayers also an abomination to the Lord; for, to profess ourselves sorry for sins, and resolve to forsake them, when we have no sense of the one, nor are determined to do the other, is the greatest affront imaginable to our Maker, by supposing either that he doth not know our hearts, or, that he will be pleased when we offer to him the sacrifice of fools, * multitude of words only.

VI. Nor doth the danger of unworthy receiving make it safest to abstain from receiving at all, or at least to come but seldom; because the danger of neglecting and contemning a plain command of our Saviour, is more hazardous to our salvation, than performing it without some few qualifications. The duty therefore being necessary to be performed, (as I have shewn above, *Page* 238) the true consequence we should draw from the danger of perform-

performing it unworthily, should be to excite us to great care and diligence in preparing ourselves for the due discharge of it ; but never to delude ourselves by false reasons to such a neglect as will certainly increase our condemnation.

VII. Tho' our business be lawful in its own nature, yet if it be prosecuted to such a degree, as to take men off from the care of their souls, it ought to be deferred, when it interferes with this duty ; because the salvation of our souls is of much greater consequence than any affair that relates to this world. Wise men proportion their care of a thing according to its worth ; no prudent person will spend his time upon trifles, and neglect what may be of the greatest consequence to his soul. It must be owned, that our souls are of greater worth than our bodies, and that we must certainly find a time to die, however careless and negligent we may be in making a due preparation for death. Besides, the care of temporal concerns, and our duty to God, are no ways inconsistent, provided we govern our affairs by christian principles. A great deal of business, and the duties of religion, may agree together. Though men of business have not leisure for so much actual preparation, yet they may all have that habitual preparation, upon which the greatest stress ought to be laid in this duty.

VIII. We are assured that the conscientious discharge of our business is an admirable qualification for receiving the Lord's Supper. We serve God when we follow our callings with diligence, and observe justice and equity in all our dealings; when we manage the affairs of the public with fidelity and honesty; without selling justice, without oppression, and without sacrificing them to our private interest and passions. Besides the great dangers and temptations we are exposed to, the greater need we have of God's grace and assistance, which is abundantly communicated in this holy institution. Is it not prudent for those that travel in ways frequented by robbers, to go well armed, and to unite companies, that they may be the better able to defend themselves? thus the man of business, who has any serious thoughts of another world, ought more especially to embrace all opportunities of receiving the sacrament, it being best able to secure him against those dangers he daily converses with, and to fortify him against those watchful enemies that lie in wait to destroy his soul. Therefore, as they who have leisure, ought frequently to receive the holy Communion as the best improvement of their time; so they, who are engaged in many worldly affairs, ought to learn how to sanctify their employments by coming often to the holy Sacrament.

IX. The obligation that lies upon any christian to receive the holy Communion, is the plain and positive command of our blessed Saviour to do this in remembrance of him; which makes it a necessary and perpetual duty incumbent upon all christians; and to live in the neglect of a plain law of the author of our religion, is no way consistent with the character we profess of being his disciples. The circumstances of this institution still bind us to have a great regard to it; for it was the last command of our best friend and great benefactor, when he was about to lay down his life for our sakes.

Nevertheless great care must be taken, that when a man is habitually prepared, he do not then impose upon himself so much actual preparation, as shall make him lose an opportunity of receiving the holy Sacrament, when he has not had time to go through with that method of devotion he has prescribed to himself on that occasion.

The Hymn for Tuesday Morning.

Of sure trust in God's grace through Jesus Christ.

O JUDGE me, Lord, and prove my ways,
And try my reins, and try my heart;
My faith upon thy promise stays,
Nor from thy law my feet depart.

I ha

I hate to walk, I hate to sit,
 With men of vanity and lies ;
 The scoffer and the hypocrite
 Are the abhorrence of my eyes.
 Among thy saints will I appear
 With hands well wash'd in innocence ;
 But when I stand before thy bar,
 The blood of Christ is my defence.
 I love thy habitation, Lord,
 The Temple where thy honour dwells :*
 There shall I hear thy holy word,
 And there thy works of wonder tell.
 Let not my soul be join'd at last
 With men of treachery and blood,
 Since I my days on earth have past
 Amongst the saints in fear of God.

Another.

WHEN rising from the bed of death,
 O'erwhelm'd with guilt and fear,
 I see my Maker, face to face,
 Oh ! how shall I appear !
 I yet, while pardon may be found,
 And mercy may be sought,
 My heart with inward horror shrinks,
 And trembles at the thought.
 When thou, O Lord, shalt stand disclos'd
 In Majesty severe,
 And sit in judgment on my soul,
 Oh how shall I appear !

Bv

But thou hast told the troubled mind,

Who does her sins lament,

The timely tribute of her tears

Shall endless woes prevent.

Then see the sorrows of my heart,

Ere yet it be too late ;

And hear my Saviour's dying groans,

To give those sorrows weight.

For never shall my soul despair

Her pardon to procure,

Who knows thy only Son has dy'd

To make her pardon sure.

The prayer on Tuesday Morning.

For obtaining God's grace and protection.

ALMIGHTY God, the creator and preserver of all mankind, I thy creature, whom thou hast made, and to this moment preserved, do now, as I promised in the holy Sacrament, present myself before thee to offer up the morning sacrifice of my unfeigned praises and thanksgivings : for, as thy mercies are renewed to me every morning, and thy goodness follows me all the day long ; as thou visitest me in the night season, and every moment of my life is a new instance of thy mercy : so,

It is my absolute duty to lay hold of every opportunity to magnify thy glorious name, evermore praising thee and saying : it is by thy goodness

254 *The Week's Preparation* [Tues. Morn.
goodness, O Lord, that I have this night slept
secure, and am now raised up in health and
safety. Praised therefore be thy name, O
God, for of thee only cometh my salvation.
Thou art the God of my health, my saviour
and mighty deliverer; as long as I live I will
magnify thee, O Lord, for a joyful and plea-
sant thing it is to be thankful.*

Oh! give me a heart always tuned to thy
praises, which is my happiness as well as my
duty. Imprint on my mind such a deep sense
of thy merits, that I may never provoke thee
to withdraw thy favours from me. Let not the
blessings thou bestowest on me make me in love
with this world: let neither covetousness nor
ambition, pride or vanity, a contempt of others,
or a fond conceit of myself, be the result of
thy loving kindness towards me: But,

Endue me with such an humble and con-
tented mind, such a meek and resigned spirit,
such a quiet and peaceable temper and beha-
viour, as becomes a creature and a sinner.
Oh, inspire my soul with pure and pious dis-
positions, and instead of those filthy rags of
my righteousness, clothe me with the righte-
ousness of the saints. Let the consideration of
my unworthiness suppress in me all proud and
aspiring thoughts, and all covetous and ambi-
tious desires; that being meek and lowly in my
own eyes, my heart may be a fit receptacle
for

for my Saviour, that I may find rest unto my soul, and be filled with that grace which thou hast promised to an humble and contrite heart; so shall I, as I ought, be fitted and prepared for every condition, and especially for my great and last change.

Strengthen my faith in the time of sickness and trial, and forsake me not when my strength faileth me. Let thy merciful ears, O Lord, be then open to my prayer: Oh, let not the cruel enemy of souls affrighten me with his terrors, but give thy holy angels charge over me; and let the consolation of thy Holy Spirit fortify my mind, dissipate my fears, and be a reviving cordial to my soul, at that last and momentous period of my life, when I shall stand in so much need of thee.

Give me an unfeigned repentance of all my sins, great love to thee, and charity to my neighbour, an entire submission to thy blessed will, and (if thou seest fitting) some foretaste and assurance of my salvation. But if thou, thy great wisdom, shalt not see fitting to muchase me so great a mercy, yet, O gracious Father, let me not fail in the great day of judgment, to hear that blessed sentence pronounced unto me, Well done, thou good and faithful servant, enter thou into the joy of thy Lord.* Grant this, O most gracious God, thy mercy's sake in Jesus Christ our Lord;

* Matthew xxv. 21, 23.

The first Meditation for Tuesday Evening
Of the great advantages of frequent Communion

AN intimate intercourse with terrestrial things, and familiarity with their lights and satisfactions of sense, are but apt to take off our minds from serious thought and to impair that vigour and resolution which ought to be employed about the thing needful. On the contrary, frequent Communion keeps a lively sense of religion upon our minds, and invigorates them with fresh strength and power to perform our duty to God, our neighbour, and ourselves without this, O my soul! we can no more maintain our spiritual, than we can our corporal life, without eating and drinking it is the proper nourishment of the soul.

II. The frail and sinful body can never

ous ; how then, my soul, can we yield to any sinful satisfactions that crucified the Lord of glory, or fix our hearts upon perishing objects, when God only deserves the whole man, and we in this sacrament commemorate the price by which we are purchased from sin and slavery ?

III. The great advantage of our christianity consists in being made members of Christ's mystical body, by reason of those happy influences we derive from our head ; and our happiness depends upon our enjoying this blessed privilege. This spiritual union, inviolable between Christ and all faithful christians, is preserved by frequent communion ; by a mutual intercourse of goodness and compassion, in pardoning our sins, in strengthening our feeble virtues, and in communicating heavenly joys and foretastes of happiness : and on our side, my soul ! by repeated acts of adoration and thankfulness, of love and admiration, of resignation and submission to his holy will, and of sincere professions of constancy and perseverance in the service of our Creator and Redeemer.

IV. Fatal experience convinceth us, that either through surprize, or the strength of temptation, we cannot always stand upright ; that we do those things we ought not to have done, and leave undone the things we ought to have done. But, my soul ! this holy sacrament

ment perfects our repentance; ratifies and confirms to us the pardon of our sins; repairs those branches which our follies have made in our souls; applies to us in particular that satisfaction, which our Saviour made upon the cross; and conveys to us the benefits of that all-sufficient sacrifice, whereby God the Father is rendered favourable and merciful to all that are sincerely penitent.

V. Afflictions and calamities are often the lot of the best of men in this vale of tears. And where, my soul! shall we find comfort under these difficulties, or strength to contend with them, but from that provision which is administered at God's table? from those sufferings which our Saviour endured for us, and no ways deserved himself; can any one complain of affliction in any kind, that considers what necessary correctives they are of our follies? what noble improvements of our virtues? and what a testimony they are of our love and affection to the blessed Jesus, when borne with patience and submission? and that withal remembers, that his Lord and master was made perfect through sufferings upon the cross, which he bore for our sins. We also receive such comfortable impressions from this divine nourishment, as make the troubles of this life lose their sting; and it supplies us with such inward delights, as surpass all expression, and
which

which are only felt by those who frequently make the experiment at the Lord's Table.

In fine, this is the most proper method to make us temples of the Holy Ghost, and the most effectual means to fit and prepare us for the eternal enjoyment of God in a future state.

VI. Again, we must be very great strangers to ourselves, if we are not acquainted with the impotency and corruption of our nature : we, my soul ! must know but little of our circumstances in this world, if we are not aware of those enemies, which are continually designing our ruin : there are few so happy and so steady in their duty, as sometimes not to deviate from it : the strength of temptation, and the violence of passion, too frequently prevail upon the most perfect. Yet if we, my soul ! were duly affected with these wants we labour under we should certainly apply ourselves to the use of such remedies, as are proper to relieve us. Nor can any thing be so effectual as a frequent participation of the Lord's Supper ; which will purify our corrupt nature, by applying the merits of Christ's blood ; strengthen our weakness, by communicating the influences of his grace, which he has purchased for us by his death ; support us under all temptations, by a lively representation of those great things Christ has suffered for us ; restore that peace and quiet to our conscience, which *sin robs us of*, by ratifying our pardon, and
making

260 *The Week's Preparation* [Tues. Even.
making our sincere repentance acceptable to
God ; and subdue the violence of our passions
by spiritualizing our affections, and by plac-
ing them upon God and virtue.

The second Meditation for Tuesday Evening.

*Upon the true Repentance of a worthy
Communicant.*

Repent ye therefore and be converted, that your sins may
be blotted out. *Acts* iii. 9.

I. **I** KNOW, my soul ! that we ought always
to live as we hope to die, as become
good christians, constantly endeavouring to
lead a new life ; but then remember that to
guard against all presumptuous security in
matters of eternal welfare, we should never
presume to eat of that bread, and drink of that
cup, without a previous preparation, if we
mean to escape that judgment or condemnati-
on, which the Corinthians brought upon them-
selves for their irreverent, sinful, and disorderly
behaviour at this sacrament ; who were accu-
sed of being guilty of the body and blood of
Christ our Saviour—of eating and drinking
their own damnation, not considering the
Lord's body—of kindling God's wrath against
them—of provoking him to plague them with
divers diseases, and sundry kinds of death,
which we shall avoid and escape by coming
worthily, by faith and repentance, to the
Lord's

Lord's Supper. If we should call ourselves to account, and judge and condemn what we find amiss, so effectually as to forsake it; we should not then be condemned, or punished by God. Let not then these terrible expressions trouble us or detain us from the holy Communion: but let us repent and believe, and we are secure from falling into any of those dangers, which these sentences seem to threaten us with. And when we see such afflictions amongst us, we ought, before it be too late, to consider them as chastisements from the hand of God, in order to our present amendment; and designed for this good end, that we should not be finally condemned with the wicked part of the world in the day of judgment.

II. There is nothing dreadful in this sacrament, but to the wilful, impenitent, and persevering sinner, whose condition in itself is dreadful; but to the penitent and humble soul, nothing is or can be dismal or affrighting in this holy feast. And the surest way to prevent our damnation, is to receive the sacrament more frequently than men usually do; that by a constant participation of this spiritual food of the living bread, which comes down from heaven, our souls may be nourished in all goodness, and new supplies of God's grace and Holy Spirit may be continually derived to us, for our purification, and to enable us *to run the ways of God's commandments with*
E
more

more constancy, and delight, than done before, it being certain, that never cast any man into eternal flai strives to do his duty as well as he can be first a willing mind, it is acceptable to that a man hath, and not acc that he hath not. And consequently account themselves most unworthy, very persons, who are deeply sensible own unworthiness. They that are w no need of a physician, but they tha

III. This being the case of all with respect to their spiritual life, th soul, no other way to free ourselves death of sin, but speedily to apply to venly physician, who came into the seek and to save those who are lost : to perish. And let us trust in God, t ten as we come to the holy Commu such an honest and true heart, as to our repentance towards God, our hope of his mercy through Christ fo giveness of our sins, and our love ar for all mankind, such a temper and of mind will doubtless render us w takers of these holy mysteries, and our eating and drinking damnatio selves.

IV. But that our preparation ma performed let us remember the end *shall* never do amiss: let us search o

and examine our conscience, not only till we see our sins, but until we hate them; and instead of those filthy rags of our own righteousness, let us adorn our minds with pure and pious dispositions, to fear God and keep his commandments: let us endeavour to be accepted of by God, as worthy communicants; that he, who knoweth all the secrets of the heart, may approve of the sincerity of our repentance; and the King, who comes in to view the guests, may count us worthy of his favour and countenance; which never can be hoped for, except he finds us clothed with the marriage garment of sincere repentance.

The Hymn on Tuesday Evening.

The true Penitent's confession and petition.

O LORD! shew pity; Lord! forgive;
 Let a repenting rebel live.
 Are not thy mercies large and free?
 May not a sinner trust in thee?

My crimes are great, but don't surpass
 The pow'r and mercy of thy grace:
 Great God! thy nature hath no bound,
 So let thy pard'ning love be found.

Oh! wash my soul from every sin,
 And make my guilty conscience clean:
 Here on my heart the burthen lies,
 And past offences pain my eyes.

My lips with shame my sins confesse
 Against thy law, against thy grace :
 Lord, should thy judgments grow severe,
 I am condemn'd, but thou art clear.

Should sudden vengeance seize my breath,
 I must pronounce thee just in death :
 And if my soul were doom'd to hell,
 Thy righteous law approv'd it well.

But save a trembling sinner, Lord !
 Whose hope, still hovering o'er thy word,
 Would fix on some sweet promise there,
 Some sure support against despair.

The Prayer for Tuesday Evening.

For a true and sincere repentance.

O THOU great and glorious God ! Father
 of all mercies and comforts, who takest
 pleasure in those that come unto thee with
 faith, and willest not the death of a sinner,
 but rather that he would be converted and
 live ; look down, I beseech thee, with pity and
 compassion upon me, who fall low upon my
 knees before thee, confessing that I have pro-
 voked thy divine majesty, in divers instances
 of my sinful life : but now I fly unto the
 arms of thy mercy for pardon and forgiveness :
 O let the infinite merits of my dear Redeemer
 make satisfaction for me, in the pardon and
 forgiveness of all my sins.

Lay not to my charge, O Lord, the sins that I have this day been guilty of, but let those and all the other follies of my life past be for ever blotted out of thy remembrance; and receive me I beseech thee into thy favour, which I value above all the happiness of this world; for, what would it profit me to gain the whole world and lose my own soul? Oh! grant me a lively sense of the folly and danger of sin, that I may truly and sincerely abhor that which is evil, and cleave to that which is good; and with an unwearied diligence follow after the things which make for my everlasting peace and happiness. And whereas, O Lord, I am a weak and frail creature, and encompassed with many temptations, vouchsafe to strengthen and assist me with thy grace, that through thy most mighty power I may be enabled to withstand all the allurements of the world, the flesh, and the devil: [particularly*] Let the Holy Spirit direct and rule my heart, that I may think and do always such things as are rightful and pleasing in thy sight. And,

* Here name the sins you are most guilty of.

Give me such a fortitude and resolution as will support me under all discouragements, difficulties and dangers in my christian warfare; that will carry me through all trials, and enable me to triumph over the great enemy of my salvation; that having, by the divine assistance

sistance, fought the good fight, and finished my course, I may at last receive that crown of glory,* which thou hast promised to thy faithful soldiers and servants,† through the merits, and for the sake of the great Captain of our salvation, Jesus Christ the righteous, who is the propitiation for our sins. ||

And now, O Father of all mercies! in an humble sense of thy great goodness, I adore and praise thy glorious majesty for all thy manifold blessings and mercies, particularly for those of the day past; I bless thee, O Lord, for whatever good I have done, and whatever evil I have escaped; for preserving me in health and safety, for providing so plentifully for me; but, above all, I praise and magnify thy holy name, for the redemption of the world, by the death and passion of thy dear Son.

O give me grace to make a right use and improvement of these and all thy mercies: be pleased, O Lord, still to continue thy favour and protection to me; preserve me this night from all evil, but especially from that of sin; give thy holy angels charge over me, that no evil accident may come near to hurt me; and raise me up again in health and safety, with a heart full of love to thee, and zeal to thy service, through Jesus Christ our Lord, in whose

* 1 Tim. vi. 12. 2 Tim. iv. 7. † Matt. xxv. 21, 23.

|| 1 John ii. 2. 1 John iv. 10.

Wed. Morn.] *for the Sacrament.* 267

whose most holy name and words I presume to call upon thee, saying, *Our Father, &c.*

The Meditation on *Wednesday Morning.*

On Self-examination.

Let a man examine himself, and so let him eat of that bread and drink of that cup. 1 Cor. xi. 28.

I. **R**EMEMBER, O my soul, how we concluded our last meditation, and that promise and resolution we have made, truly to repent of all our former sins, which must be a sense, a sorrow, and confession of them all, and a stedfast purpose or resolution to lead a new life; according to that good direction and admonition of the Church which exhorteth us, to examine our life and conversation by the rules of God's commandments; and whereinsoever we shall perceive ourselves to have offended either by will, word, or deed, there to bewail our own sinfulness, and confess ourselves to Almighty God, with full purpose of amendment.* Such an examination of our consciences, if it be frequent, is one of the best instruments of a christian life, and therefore it ought not to be neglected, when we have time and leisure for so great a work. Because, when we make a solemn profession of repentance we ought to be particular in *confessing our sins to God, and in bewailing* th

* See the exhortation to the Communion Service

262 *The Week's Preparation* [Wed. Morn.
the several aggravations of them. Now it is impossible to do this effectually, unless we search into our minds, and compare our actions with the rule of God's word.

II. This method, no doubt, is an admirable means to improve us in virtue, and the most effectual way to keep our conscience awake, and to make us stand in awe of ourselves, and afraid of sin, when we know before hand that we must give so severe an account to ourselves of all our ungodly, unjust, and uncharitable actions; of all our vain and filthy speeches; of all our wanton, proud, and covetous thoughts; by which our nature is defiled, God made our enemy, and we are excluded the kingdom of Heaven without repentance.

III. Is not this then our duty? nothing can possibly be plainer. We must bethink ourselves, how we have spent our life past? what commands of God we have transgressed? what we have neglected? what we have done which was forbidden by God? and what we have not done which was commanded? and moreover,

IV. After we have thus laboured to gain a true sense of our sins, we must endeavour for contrition, or a sorrowful bewailing of our own sinfulness, in thought, word, and deed, which must always bear some proportion to *the degrees* of our sins; according to that *holy resolution* of the royal Psalmist, "I will
" declare

“declare my iniquity, and be sorry for my sin.” And this will necessarily teach us, that we must confess ourselves to God, not in general terms, that we are sinners with the rest of mankind; but by a special declaration to God of all our most heinous sins, with all their several aggravations, laying open our sores to our heavenly physician, and firmly resolving to lead a new life.

V. Do not think then that it is enough to confess our sins to God, and to be unfeignedly concerned and sorrowful for having offended him; this is far short of a true repentance. No, my soul, that would be adding sin to sin, and grieving the Holy Spirit by the mockery of God. But you must remember, that as our sins are against God, and against our neighbour; so repentance implies not only our sorrow for sin, but an endeavour to undo, as far as we can, whatever we have done amiss. And,

VI. Therefore the Church directs, “If you shall perceive your offences to be such, as are not only against God, but also against your neighbour, then you shall reconcile yourself unto them, being ready to make restitution and satisfaction according to the utmost of your power, for all injuries and wrongs done by you to any other; and being likewise ready to *forgive others* that have offended you, as *you would have forgiveness of your own offence*”

270 *The Week's Preparation* [Wed. Morn.
fences at God's hands.* But what sayest thou,
my soul? if I am able to make no restitution
or satisfaction at all for the injury I have done
my neighbour, must I not come to the Sacra-
ment; provided I acknowledge and confess
my sins to God, and promise in my mind to
make amends whenever I am able?

VII. Yes certainly; for as God requires no
impossibilities, so he expects no more than we
are able to do: and this being all the repen-
tance we can shew under an inability of mak-
ing satisfaction for the present, we may be well
assured, that where such a resolution of being
just and honest is attended with a hearty con-
trition, that will be sufficient till we are able
to put it into execution.

VIII. So that the sum of what I have said
is this, that confession and restitution are the
two external tokens of repentance; and I am
persuaded, that the rule and measure of con-
fession (to the parties injured) is the benefits
that would arise by it: and the rule and mea-
sure of restitution is a man's ability of making
it. So that where mischief and no good
would come by confession, there I may repent
without confession, except to God. And
where I am able to make no restitution, there
I may repent sincerely without it: and so
may come to the holy sacrament tho' I have
done

* See the exhortation to the Communion Service of the
Church.

Wed. Morn.] *for the Sacrament.* 271
done much wrong and injury. Yet, as the
exhortation * directs, in cases of difficulty
you ought to consult your spiritual guide.

The Hymn for Wednesday Morning.

On confession of sins to God.

IF I keep silence and conceal
My heavy guilt within my heart,
What torments doth my conscience feel!
What agonies of inward smart!

I spread my sins before the Lord,
And all my secret faults confess;
Thy Gospel speaks a pard'ning word,
Thy Holy Spirit seals the grace.

For this shall every humble soul
Make swift addresses to thy seat;
When floods of huge temptations roll,
There shall they find a bless'd retreat.

How safe beneath thy wings I lie,
When days grow dark, and storms appear!
And when I walk, thy watchful eye
Shall guide me safe from every snare.

Another.

HOW blest the man, for ever blest,
Whose guilt is pardon'd by his God;
Whose sins with sorrow are confess'd,
And covered with his Saviour's blood!
Blest

* See the exhortation to the Communion Service of the Church.

Blest is the man to whom the Lord
 Imputes not his iniquities ;
*He pleads no merit of reward,**
 And not on *worth* but *grace* relies.

From guilt his lips and heart are free,
 His humble joy, his holy fear,
 With deep repentance well agree,
 And join to prove his faith sincere.

How glorious is that righteousness,
 That hides and cancels all his sins !
 While a bright evidence of grace
 Thro' his whole life appears and shines

The Prayer on Wednesday Morning.

For resignation and assistance.

O GOD, the creator and preserver of mankind, by thee I have been holp up ever since I was born ; and by thy goodness it is, that I have been preserved the while past from all perils and dangers. Grant a perpetual sense of thy goodness ; that the remembrance of thy past favours may beget in me such an humble reliance on fatherly care and good providence, that I may perfectly resign myself to thy disposal in all things, as most just and righteous.

O let me never abuse thy patience, despise thy goodness ; but let thy fear be always before my eyes, that I may not

ag

against thee; but that, giving up myself entirely to thy service, I may endeavour in all things to obey thy blessed will, and to keep a conscience void of offence both towards thee, and towards all men.

For which end, O Lord, vouchsafe me the assistance of thy Holy Spirit, for of myself I am not able to please thee; my nature being corrupt, and miserably prone to what is evil. I am every way beset with temptations, and my own experience sadly teaches me, how easily I am drawn away by the deceitful tempter. But, O thou, who art the Saviour of all that put their trust in thee, deliver me, I beseech thee, from that cruel enemy of my soul, who is daily lying in wait to destroy me; "be thou my strong hold, whereunto I may always resort; and evermore mightily defend me; for thou hast been my succour ever since I was born; O leave me not to myself, neither forsake me, O God of my Salvation."*

Lead me, I beseech thee, in the way wherein I should go, guide me by thy right hand, and conduct me safely through the dangerous snares and temptations of this wicked world: and though thou shouldst permit me to fall into severe trials, yet suffer me not, I beseech thee, to be tempted above what I am able to bear; let no calamity ever drive

me

274 *The Week's Preparation* [Wed. Even.
me from thee, nor any prosperity cause me to
forget thee. But,

Grant that all thy Providences towards me
may work together for my good, and be a
powerful means to bring me to thyself, and to
an entire dependance upon thee; let not the
world get possession of my heart, which has
been so often dedicated to thy service: let not
those pomps and vanities, which I have so
solemnly renounced, become the objects of
my foolish desires; but be thou, O God,
my only joy and delight, my stay and sup-
port, my hope and my trust, my rest and
comfort in this world, and my eternal bliss
and happiness in that which is come.

In confidence whereof, O Lord, I humbly
beg thy blessing this day upon all my honest
designs and undertakings; direct me in all
my ways, that I may take nothing in hand
but what is agreeable to thy blessed will; let
no worldly interest or advantage ever prevail
upon me to depart from my integrity; but
amidst the various affairs of this life give me
grace to set thee always before my eyes, that
I may not sin against thee; and grant that I
may be daily preparing for those things that
are eternal, tho' Jesus Christ our blessed
Lord and only Saviour, in whose name and
words, I commend to thy mercy and protec-
tion myself and all mankind, saying as he
himself hath taught us, Our Father, &c.

The Meditation for Wednesday Evening.

Upon a firm purpose of Amendment, and a new life.

In Christ Jesus neither circumcision availeth any thing nor uncircumcision, but a new creature: therefore we should walk in newness of life. *Gal. vi. 15.*
Rom. vi. 4.

I. **SEEING** now, O my Soul that we have taken all the steps for a reconciliation with a provoked God, and by this Sacrament and repentance hope to make him a loving father; let us then in the next place, stedfastly purpose to lead a new life* for the time to come: I mean that we resolve in good earnest to amend in all particulars wherein we have found ourselves, upon examination, faulty. This is the most essential part of a sincere repentance, and the chief condition of finding mercy with God. For,

II. The preceding parts of repentance, on which we have meditated in this course of our devotions must be esteemed only as a preparative to this. That which must complete and finish the work of a true convert, is to become a new creature, to turn from our evil ways, and to break off our sins by righteousness. This certainly must be our desire and intention, if ever we hope or expect any benefit

* See the last exhortation in the Communion Service in the common Prayer Book.

nefit or advantage from this solemn rite or covenant, instituted by Christ himself; for he that comes with a design or intention of continuing in his former sins, may most properly be compared to Judas, who came and received, and at the same time continued his resolution of betraying his master.

III. If then, my Soul, we resolve to live in the constant and habitual practice of any known sin, without the least desire or intention of amendment, we shall be unfit to receive the holy Sacrament; and our approach to the holy Table, no doubt will be to eat and drink our own damnation, since it is a plain mocking of God, and a great contempt and abuse of his divine authority. We must therefore (by the help and assistance of God's grace) resolve to lead a new life, following the commandments of God; for thus we read in the word of God: he that covereth his sin shall not prosper, but whoso confesseth, and forsaketh them, shall have mercy. Let the wicked man forsake his ways, and the uprighteous man his thoughts, and let him turn unto the Lord, and he will have mercy upon him, and to our God, and he will abundantly pardon.

IV. If any man, says the Apostle, by Christ, he is a new creature; *and on the contrary if we still continue in our sinful, if we still join with wicked company, as

Wed. Morn.] *for the Sacrament.* 277

as yet delighted with immodest objects, and irreligious books, or discourse, we may be sure that our former examinations were but slight and superficial, our sight and sense of sin trivial and indifferent, our sorrow and contrition of spirit forced and hypocritical, and our confession formal and odious in the sight of God.

V. Remember then the directions of the holy Apostle* and let me resolve as he advises, saying, Let him that stole steal no more : if I have been guilty of lying, slandering, swearing, blasphemy, drunkenness, intemperance, or impurity, I will henceforward study to speak the truth, and to avoid those sins, and all occasions of falling into them, and be continually upon my guard against all the prevailing and usual temptations to them.


The Hymn for Wednesday Evening.

The character of a Worthy Communicant, who has made restitution in order to a new life.

HE shall ascend thy heav'nly place,
Great God ! and dwell before thy face,
Who minds thy pure Religion now,
And humbly walks with God below ;
Whose hands are just, whose heart is clean,
Whose lips still speak the thing they mean ;
No slanders dwell upon his tongue ;
He hates to do his neighbour wrong.

Scarce

* Ephes. iv. 28.



Firm to his word he ever stood,
And always makes his promise good
Nor dares to change the thing he swears
Whatever pain or loss he bears.

He never deals in bribing gold,
And mourns that justice should be sold
While others gripe and grind the poor
Sweet charity attends his door.

He loves his enemy and prays,
For those that curse him to his face :
And doth to all men still the same
That he would hope or wish from thee
Yet, when his holiest works are done
His soul depends on grace alone.
This is the man thy face shall see :
And dwell for ever, Lord, with thee,

thee, at this time to present my prayers and supplications before the throne of grace, admire and adore the incomprehensive perfections of thy nature, and gratefully acknowledge thy marvellous and undeserved goodness to me and all thy creatures.

I have nothing, O Lord! but what I have received from thee; thou gavest me my being, and didst make me in a capacity to know, and serve and enjoy thee for ever; and out of the same infinite bounty and goodness, thou hast continued to me the being which thou at first gavest me: hast delivered me from a multitude of evils, which might have justly befallen me, and bestowed mercies and favours both on my Soul and Body, more than I can number.

O Lord, I do now not only with great shame and confusion of face, confess and bewail the sinfulness and vanity of my whole life, but stedfastly resolve and purpose (through the assistance of thy grace and holy spirit directing me) to "renounce the devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh." Be pleased, O Lord, to strengthen and confirm these good resolutions in me. And I heartily thank thee, O heavenly Father, for calling me to the state of salvation through Jesus Christ my Saviour who died for my sins, and rose again for my justification; and

and I humbly beseech thee, forgive me grace to continue in the life's end.

Oh ! that I could say I had made thee, my God, in any measure the benefits which I have received. But, alas ! I must with shame acknowledge that I have been guilty of great ingratitude towards thee, the fountain of all graces. I have been an unprofitable and unworthy servant, and have neither loved, served, or glorified thee as I ought to have done ; therefore I beseech thee, O Lord, by thy infinite goodness, that I may have opportunity of humbling myself before thee.

O let thy goodness and forbearance be my defence. O Lord, to a true and unfeigned confession of all my sins ; and for the sake of thy only begotten Son, (in whom alone thou art reconciled)* spare me, O Lord, spare me from being angry with me for ever ; wash away all my sins, in that fountain, which thou hast provided for sin and uncleanness, that nothing may interpose between thy mercy and me. Lay not to my charge, O most merciful Lord, the sins which I have this day committed, but forgive them, and not only pardon them, but give me grace from henceforward entirely to forsake them, and to amend my life according to thy holy word.†

* Matt. iii. 17.

† Psal.

Make me always mindful that thou art every where present, and privy to my most secret thoughts ; that I may never dare to do any thing but what is pleasing in thy sight.

Possess me, O Lord, with a lively sense of that frailty of my life, the certainly of a judgment to come, the unspeakable glories of Heaven, and the most dreadful torments of Hell ; that I may in good earnest set about the great work of my salvation, and never be so foolish as to prefer the pleasures of Sin, which are but for a season, before that everlasting fulness of joy,* which is in thy presence for evermore ? but that duly considering the vast disproportion there is betwixt this life and my eternal state, I may live as becomes the Gospel of Christ, working out my salvation with the greatest care and circumspection ; that when the great and terrible day of the Lord shall come, I may be admitted to the inheritance of the Saints in light, through the merits and for the sake of my blessed Saviour and Redeemer, Jesus Christ, in whose blessed name I entreat thee to accept, O Lord, this evening sacrifice of my unfeigned praises, which I now offer up to thy divine majesty, for thy great and manifold mercies vouchsafed unto me ; and more particularly for the mercies of the day past ; for preserv-

ing

ing me in health and safety, for plentifully for me, and continuin enjoyment of so many comforts.

I most humbly beseech thee to mercy and goodness towards me, belong to me. Defend us this ni dangers both of soul and body ; g and refreshing sleep : and if tho to add another day to our lives, g to employ it in such a manner, as pleasing in thy sight ; through th for the sake of thy beloved Son, our Lord, who has taught us w to say, *Our Father, &c.*

The Meditation on Thursday .


*Being the second part of the M.
a firm purpose of amendment.
life.*

Draw nigh to God, and he will dra
Janes iv. 8.

made before, and have as often, I fear, broke through ; which if I should be so wicked as to violate hereafter, what must I do then ? must we go no more to that holy table ? yes, we must still repent and be converted, and we shall be again accepted. For this Sacrament of the Lord's Supper doth not require perfect obedience in all our addresses to the holy altar ; or, that none must come but such as are in a sinless state of perfection ; because there is no man that liveth and sinneth not : for, who can say, I have made my heart clean, I am pure from my sin ? and therefore whatever persuadeth us to neglect or absent from this our duty is of the Devil. For the sacrament of the Lord's Supper is not a converting, but a confirming, ordinance, intended to preserve and increase that spiritual life and grace, which we received at our Baptism : so that when we come to the holy Communion, we come thither for fresh supplies of grace and goodness, for the strengthening and refreshing our souls in all holiness and virtue : and,

II. They that are taught of God, know that our souls, by this sacrament, are fortified and strengthened with grace, wisdom, courage, and all other spiritual gifts, to keep us through faith unto salvation.

III. Both the comfort and benefit of it are great ; the comfort of it, because it does not
only



and passion, viz. the pardon of sin, &c. against it. The benefit of frequent communion is also of as great advantage hereby we are confirmed in all graces and virtues ; our resolution to live in obedience and conformity to God's laws are strengthened, and the grace of God's Holy Spirit, and His will, is hereby conveyed to us : it is a sovereign remedy against all temptations, mortifying our passions, and by spiritualizing our affections : in a word, it is the best method to make the body the temple of the Holy Ghost, and to prepare the soul for the enjoyment of God to all eternity therefore,

IV. Although if at any time, through ignorance, surprise, or the violence of a temptation, we should fall into the sin which we have repented of an

V. It is not the commission of this or that great sin that will utterly exclude us from God's mercy and forgiveness, for then, indeed, no person could escape damnation, because there is not a just man upon earth that doeth good and sinneth not.* But it is our living and dying without repentance and amendment, that brings God's wrath and vengeance upon us. And as his mercies are not limited, he will not only pardon us once or twice, but always upon our repentance and return to him. For he excepts against no time, no age, nor season, but whenever the wicked man turneth away from his wickedness that he hath committed, and doth that which is lawful and right, he shall save his soul alive.† Neither is there any sin though never so vile and heinous in its own nature, but shall be remitted and forgiven, unless it be that against the Holy Ghost. Therefore,

VI. I am resolved, that my frequent failings shall not discourage me from attempting again and again, till I have gained my point. I am fully convinced that there is nothing else to do, and that it is absolutely necessary I should resolve again and again, until my resolutions have taken effect, that I may reap good fruit unto salvation.‡

F

The

* *Eccles. vii. 20.*† *Ezek. xviii. 27.*‡ *John vi. 36. Rom. vi. 22. James iii. 18.*

The Hymn for Thursday Morning.

*The penitent communicant resolves to amend
future life.*

LORD, grant thy statutes every hour
May dwell upon my mind ;
Thence I derive a quick'ning power,
And daily peace I find.

To meditate thy precepts, Lord,
Shall be my sweet employ ;
My soul shall ne'er forget thy word,
Thy word is all my joy.

How would I run in thy commands,
If thou my heart discharge
From sin and Satan's hateful chains,
And set my feet at large !

My lips with courage shall declare
Thy statutes and thy name ;
I'll speak thy words, tho' kings should
Nor yield to sinful shame.

Let bands of persecutors rise,
To rob me of my right :
Let pride and malice forge their lies,
*Thy law is my delight.**

Depart from me, ye wicked race,
Whose hands and hearts are ill ;
I love my God, I love his ways,
And must obey his will.

* Psalm cxix. 77, 174.

The Prayer on Thursday Morning.

For God's blessing on the amendment of our lives.

O LORD, who hast made, and dost govern and preserve all things, I prostrate myself before thee in an humble adoration of thy incomprehensible majesty, acknowledging that I depend entirely on thee, and render to thee my most hearty thanks, for all the favours and benefits which thou hast so freely and undeservedly conferred upon me.

All thy works praise thee, O Lord, and we, the children of men, who have received singular marks and tokens of thy favour, ought more particularly to praise and glorify thy holy name, being made after thy own image, and endued with reasonable and immortal spirits, that we may reflect on thee the author of our being, and imitate thy wisdom, holiness, goodness, and truth. But above all,

I desire to remember that great demonstration of thy love in giving thy dear Son to live amongst us, to die for us, and thereby to give us, upon the condition of faith and sincere obedience, an assured hope of immortal life, which I so lately commemorated in the sacrament of the Lord's Supper ; in which I sealed my love to thee, and renewed the obligation which I have often made of my soul and body to thee.

I wait upon thee still for what thou see'st good for them both ; which I hope in thy everlasting mercy to obtain ; humbly beseeching thee to pardon all my forgetfulness of thee ; and I most earnestly implore the grace of thy Holy Spirit, to preserve in my mind a powerful sense of thee, an ardent love to thee, and an holy care to please and obey thee in all things ; and to this end I beseech thee give me the same mind and spirit which was in Christ Jesus our Lord ; the spirit of wisdom and understanding, and the fear of thee ; the spirit of meekness, humility, purity, and charity. And,

Grant that I may do thy will with the like cheerfulness, zeal, constancy, patience, and perseverance as he did : that so I may for ever bless thy name, O Lord, for all the helps and assistances of thy good spirit, which thou hast already blessed me withal.

I acknowledge thee in all my ways ; do thou direct my paths, and teach me to manage all my affairs with prudence and discretion ; for thou art my hope and confidence ; my satisfaction, and my peace ; my glory and my joy. O be pleased to conduct me by thy good spirit, thro' all the temptations and troubles of this mortal life to that blessed place where our Lord Jesus Christ is gone before, who liveth and reigneth with thee in the unity of the same spirit, one *God*, world without end. Amen.

The Meditation for Thursday Evening.

*Upon a lively faith in God's mercy thro' Christ,
and a quiet conscience.*

Examine yourselves whether ye be in the faith—For the fruit of the Spirit is love, joy, peace,—faith, without which it is impossible to please God.

2 Cor. xiii. 4. Gal. v. 22. Heb. xi. 6.

I. **R**EMEMBER, O my soul ! that the Church exhorts us, and tells us in express words, it is requisite that no man should come to the holy Communion but with a full trust in God's mercy, and with a quiet conscience ;* whence we learn, that the benefits of our Saviour's death and passion in this sacrament are indeed freely offered unto all, but only effectually to believers, as we read in St. John, as many as received him, to them gave he power to become the Sons of God, even to them that believe in his name.

II. All that Christ hath done and suffered for us men and for our salvation can never profit us, unless we have faith to believe it : that which must render the benefit and blessings of the gospel effectual to our salvation, is our faith in Christ, who himself declares, that whoever heareth his words, and believeth on him that sent him, hath eternal life and shall
no

* See the exhortation to the Communion Service.

not come into condemnation, but is passed from death unto life. The ancient churches accounted those only faithful, who had received the Lord's Supper, and our Church still continues that primitive doctrine, 'Draw near ' with faith, and take this holy sacrament to ' your comfort.' But if thou, my soul ! askest what that faith is ; remember it is that faith, which hath God's mercy for its object through Christ, as the fountain and foundation of all those infinite blessings and comforts, which we gain by his manifestation in the flesh.

III. Now, my soul, I pray thy advice ; tell me, what is here intended by a quiet conscience ? for I can never apply God's mercy to myself by faith, whilst I distrust the truth and sincerity of my own repentance, as being sincere and accepted of God : but I am as well convinced, that a man may mistake his case, and therefore a quiet conscience is not always a secure state with respect to God : for, if a man believe he has repented truly, and yet has not, he is never the nearer pardon for thinking himself pardoned. So that,

IV. It is plain, a man may have a quiet conscience, when he is really in great danger ; and again, he may have a troubled conscience, when he is indeed forgiven, and intitled to God's favour : yet though I am fearful of not *having repented as I ought to do, I can never*
believe

believe that God will judge men finally, by their present assurance or despondency, but by the truth and the sincerity of their repentance.

V. Here, methinks, O my soul, thou sendest me for advice to the Church, who understands, by a quiet conscience, such a trust in God's mercy, as that if a man be duly qualified he shall be certainly accepted of him, and be forgiven : and directs such men, whose sins may be of such a nature, as that they shall be sorely perplexed to understand what sort of repentance is necessary to the obtaining forgiveness, to advise with their spiritual guides, to be instructed and set aright. For,

VI. They will teach them the true extent of God's mercies in Jesus Christ, and what it is will qualify them for forgiveness of their sins. This is the quiet conscience that the Church requires of a communicant ; a conscience well informed of the nature of God's promises and threats, and of the nature of repentance, and of its own state and condition. Thus, if I understand you right, you say, that the quiet of a man's conscience depends upon his firm opinion and persuasion.

VII. But, O my soul ! I have found that our safety and security depend upon our practice ; for God accepts us not according to what we believe of ourselves, but according to what we do and truly are. If therefore *upon a serious examination of my life past, I find*

292 *The Week's Preparation* [Thurs. Even.
find I am, in earnest, very much concerned
for having offended God, and stedfastly pur-
pose to do so no more ; that by the assistance
of his grace I am resolved to lead a new and
better life for the time to come ; and then I do
firmly believe, if I do so, God will for Christ's
sake accept of my repentance, and enable me
more and more to walk carefully before him ;
I may come to the sacrament, although I,
having often broke my good resolutions be-
fore, may be still afraid of the truth and
sincerity of my repentance.

The Hymn for Thursday Evening.

To be repeated by a quiet conscience.

O LORD ! secure and blest are they,
Who feel the joy of pardon'd sin :
Should storms of wrath shake earth and sea ;
Their minds have heaven and peace within.
The day glides sweetly o'er their heads,
Made up of innocence and love ;
And soft and silent as the shades,
Their nightly minutes gently move.
Quick as their thoughts their joys come on,
But fly not half so fast away ;
Their souls are ever bright as noon,
And calm as summer-evenings be.
How oft they look to th' heavenly hills,
Where groves of living pleasures grow ;
And longing hopes and cheerful smiles
Sit undisturbed upon their brow.

y scorn to seek out golden toys,
 ut spend the day and share the night,
 umbering o'er the richer joys,
 hat Heaven prepares for their delight.
 ile wretched we, like worms and moles,
 ie grovelling in the dust below,
 ighty grace renews our souls,
 and we'll aspire to glory too.

Another.

AR from my soul sad thoughts be gone,
 And leave me to my joys :
 tongue shall triumph in my God,
 nd make a joyful noise.

knefs and doubts had veil'd my mind,
 nd drown'd my head in tears,
 sov'reign grace with shining rays,
 dispell'd my gloomy fears.

! what immortal joys I felt,
 nd raptures all divine ;
 en Jesus told me I was his,
 nd my beloved mine !

ain the tempter frights my soul,
 nd breaks my peace in vain ;
 glimpse, dear Saviour, of thy face
 evives my joys again.

*The Prayer on Thursday Evening.**For peace and quietness of conscience.*

O LORD God, our heavenly Father, who for the greater confirmation of our faith and confidence in thy mercy, hast in thy holy gospel declared, that whosoever believeth in thy Son Jesus Christ, shall not perish, but have everlasting life; and that this is life eternal, to know thee, the only true God, and Jesus Christ whom thou hast sent; increase this knowledge, and confirm this faith in me evermore. Grant that I may have such a lively faith as will shew itself by love and good works; such a victorious faith which may enable me to overcome the world, and conform me to the image of thy Son Jesus Christ. O grant me such a due sense of thy infinite mercy, shewn to mankind in so much misery, as may never depart out of my mind. I steadfastly believe, O blessed Jesus, that thou didst suffer upon the cross, to save me and all the world from the guilt and punishment of our sins. O give me that grace, that I may die to sin, and rise unto righteousness. Accept of my imperfect sorrow, repentance, faith, and resolutions; and let the precious merits of my crucified Saviour supply all my wants and imperfections. Thou hast said, come unto me *all ye that are weary and heavy laden, and I*
wi

All refresh you. O blessed Jesus, I come unto thee in humility, and deeply sensible of my great unworthiness, O do thou bear this burden of sin for me, and refresh me with comfortable hopes of thy mercy and forgiveness, and the truth of thy Salvation.

I adore thee, my God, and make an entire resignation of myself, and of all that I am and have, into thy hands; desiring now, and for all eternity, to depend on thee my God, and my inheritance.

To thee I owe all the comforts of life, health, peace, and plenty I enjoy, the freedom from all those pains, and miseries, and evils I am subject to, and have deserved at my hands. I desire above all things to give most humble and hearty thanks to thee, O God the Father, for the redemption of the world by thy Son Jesus Christ our Lord; for the means of grace, which thou hast ordained by thy word and sacraments, and the hopes of glory.

I beseech thee, in and through our Lord Jesus Christ, who was pleased to suffer death upon the cross for our redemption, to pardon all the sins I have at any time committed; and grant I may find the power of his death in my dying to sin, and rising unto righteousness; that being freed from sin, all things belonging to the spirit may live and grow in me, *now and for evermore.*

I beseech

I beseech thee, continue to my soul the grace I received in the holy sacrament, that I may order all my words and actions, and my whole conversation with such care and prudence, as to give no offence or occasion of falling to any; but may be a good example to others, and adorn the doctrine of God our Saviour in all things.

O let thy holy Spirit always direct and rule my heart, and of thy great goodness bring me to life eternal; and give me grace to do my duty in that state of life whereunto thou hast been pleased to call me, and make me there with content. Continue to me, I beseech thee the blessings I enjoy, supply me with those I want, and turn from me all those evils which I most righteously have deserved, or which either the malice of the Devil, or the wickedness or misfortunes of the world may bring upon me.

Let all things that befall me in this world work together for my good in the other; and grant me always those things, whether prosperous or adverse, that may best conduce to and be most prosperous for, my eternal salvation: wherefore I resign, O Lord, and give myself up to thy Providence: I submit myself to all the events which it shall please thee to bring upon me: do with me what thou seekest good, and let thy holy will be done in me and by me, for the sake of Jesus Christ our Lord, who has taught us, when we pray, *say, Our Father, &c.*

The Meditation for Friday Morning.

in a thankful remembrance of the death of Christ.

anks be unto God for his unspeakable gift. *2 Cor. iv. 15.*

NOW, my soul ! to faith we must join
a thankful remembrance of the
ath of Christ, and of those benefits which
; receive thereby. Herein is love, not that
; loved God, but that he loved us, and
it his Son to be the propitiation for our
is. This is a mercy far above all other
ercies : nay, it is this which sweetens all
her mercies to us.

II. Had there been no Redemption, our
eation had only made us capable of endless
rments, and it had been better for us never
have been born, than to inevitable ruin ;
rich must have been our lot and portion,
d not the Son of God, by his own obla-
on of himself, once offered upon the cross,
ade a full, perfect, and sufficient sacrifice
d satisfaction to God for the sins of the
hole world.

III. We must declare and publish to the
orld, what God hath done to save mankind
om that misery which they had deserved,
d to restore us again to that happiness and
ory, which we could never expect or hope
enjoy, had not Christ died for us. With
hat joy and thankfulness then must we



which our Saviour, a little before
fixion, commanded, saying, do this
brance of me : this being a solemn
of our Master and only Saviour thu
us, we cannot refuse obedience the
out being guilty of the most horri
tude and contempt of his divine
who of his great love to us laid do
for us men, and for our salvation.

V. How then, my soul ! can the
fess themselves christians, and hop
tion by Jesus Christ, and yet not pay
to this his command, clear them
downright affront to his sacred ma
he not justly upbraid such christians
once the Jews, “ Why call ye me L
and do not the things which I say ? ”
unworthy are we of that salvation
both wrought for us if we do not

that he might make us the children of God,
and exalt us to everlasting life !

VI. In this sacrament of the Lord's supper
we have the pardon and remission of all our
sins ; the grace and assistance of the Holy
spirit ; and therefore, had we no love, no
regard or reverence to the dying words of
our Saviour, yet surely the consideration of
our own present and future advantage, might
revail with us to be more frequent at the
Lord's table than we usually are.

A Hymn of Thanksgiving on Friday Morning.

In Remembrance of the Death of Christ.

NOW let my heart with godly fear,
And mournful pleasures sing
The death of Christ, our great High Priest,
Our Prophet and our King !

Th'is he, my soul ! whom God decreed,
For crimes which thou hast done,
A sacrifice and ransom great ;
Th' Almighty's only Son.

Bring then, my soul, God's wond'rous love !
And bless thy Saviour's name,
Whose death hath made God's justice known ;
By whom salvation came.

The pangs of our expiring Lord
Hell's dark designs have broke,
And paid for follies not his own :
Oh ! bless'd be thou, my rock !

'Tis he whose bloody sweat did send
His pray'r to God on high,
And now, thro' him, our God will hear
The mourning sinner's cry.

His righteousness is gone before,
And gains access to God,
For those whose feet shall stray no more,
But walk the heav'nly road.

So in his praise I'll spend my breath,
All my remaining years ;
His favour I will strive to gain
With pray'rs, and thanks, and tears.

I'll to his gates with songs of joy,
And to his courts repair ;
I'll now devote myself to him,
Who made my life his care.

Let then my heart for ever sing
Christ's death, God's love and grace !
Let the whole Church address their King
With joy and songs of praise.

Sinners rejoice, and saints be glad !
Christ's death salvation brought,
Which in the supper of the Lord,
We all to praise are taught.

Then make it your divine employ,
Pay thanks and honours due :
Though many to the feast are call'd,
The chosen are but few.*

*The Prayer on Friday Morning.**For a thankful remembrance of the death of Christ.*

MOST holy and almighty God, our heavenly Father, who of thy tender mercy didst give thy only Son, Jesus Christ, to suffer death upon the cross for our redemption, and hast instituted and ordained holy mysteries as pledges of his love, and for a continual remembrance of his death and passion, to our great and endless comfort. Behold, I do most affectionately, and with all the powers of my soul and body, return my most hearty praise and thanksgiving for thy great mercy and compassion to me and all mankind in sending thy only Son into the world to redeem us from sin and misery, and by his meritorious death and passion to purchase for us eternal life. Grant, O Lord, that I may always most gratefully remember this exceeding love of my only Saviour Jesus Christ, thus dying for me; and work in me all such holy and heavenly affections, as may dispose my heart to be a worthy guest at that holy table, prepared for the continual remembrance of the sacrifice of the death of Christ, and of those benefits which we receive thereby. Praise the Lord, O my soul, and forget not all his *benefits* who forgiveth all thy sin, and *heal-eth* all thy infirmities, who saveth thy life
frc

302 *The Week's Preparation* [Frid. Morn.
from destruction, and crowneth thee with
mercy and loving kindness.

I thy humble servant entirely desire thy fatherly goodness mercifully to accept this my sacrifice of praise and thanksgiving; most humbly beseeching thee to grant, that by the merits and death of thy only Son Jesus Christ, and through faith in his blood, I and all thy whole Church may obtain remission of our sins, and all the other benefits of his passion. And here I offer and present unto thee, O Lord, my soul and body, to be a reasonable, holy, and lively sacrifice unto thee; humbly beseeching thee, that I, and all who are partakers of the holy Communion, may be filled with thy grace and heavenly benediction. And although I am unworthy, through my manifold sins, to offer unto thee any sacrifice, yet I beseech thee to accept this my bounden duty and service: not weighing my merits, but pardoning my offences, through Jesus Christ our Lord; by whom and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. *Amen.*



The

The Meditation for Friday Evening.

Upon Universal Charity.

Above all these things put on Charity, which is the bond of perfection. *Coloss. iii. 4.*

I. **O** MY Soul! our thankfulness cannot be heightened, but by the reviving in our minds the memory of the benefits we have received; and we are very properly led to these when we are celebrating the great instance of God's love to mankind, in his Son Jesus Christ. Our charity to all others can never be more effectually improved, or inflamed, than when we take our obligations to it from the love of God to ourselves, shewn in the commemoration of the death of Christ; and from our being all united in one body under him our head.

II. Thou knowest that faith without charity is dead; and as I am but dust and ashes, thou must quicken me, or I shall not be able to profit any thing from all these good resolutions thou hast brought me to.

III. Hitherto we have been setting ourselves right towards God; but I am told this is not all, we must proceed further, and enquire how the heart stands towards our neighbour, since we are expressly forbidden to offer up any gift or oblation unto God, if our hearts are *leavened with malice, hatred, or revenge.*

For, as Christ prefers mercy before sacrifice, we must forgive all manner of injuries before

before we presume to eat of that bread, or to drink of that cup. And it is expressly said, that our prayers are not accepted, nor our pardon sealed in Heaven, until such time as we forgive men their trespasses; so that we can never be welcome or worthy guests at this heavenly feast, where Jesus the Saviour of penitents and the Prince of Peace is spiritually present, unless our repentance reconcile us to God, and our charity to all mankind. Wherefore we are told that it is requisite to be in charity with all men.* Flesh and blood think this a hard lesson. Tell me then, should my friend prove false, injurious, and endeavour to undo me; must I still trust him, love him, and favour him as I used to do? should he seek to take away my estate, to hurt my reputation, or assault my person; must I endure this patiently, and seek no remedy, but treat him still in the friendly manner I used to do?

IV. I remember, thou hast told me how christianity obliges us to hate no man; to do no man any injury; to seek no revenge;† nor to take any, tho' it might be done with secrecy and safety: nay, that it obliges us to pray to God for the forgiveness of such, as may have injured us in the highest measure, and obliges us to deny them nothing that is due to justice, in humanity, and mercy: so that

V. The

* See the last exhortation in the Communion.

† Matth. v. 44. Luke vi. 13.

V. Their enmity and ill usage will never excuse me from doing them any good turns that are due to them as men and christians.

But can this hinder me from defending myself from any injury or violence? from recovering what is my own? or from bringing upon them whatever mischief the law will inflict upon such transgressors?

VI. Shall christianity hinder me from breaking off friendship with one who has shewed himself unworthy of it? nay, I am well satisfied that the doctrine of Christ is of greater purity, than to require me to continue him in that confidence and trust, he has heretofore been in, but now forfeited by falsehood and ill usage. I know there can be no communion between the disciples of God and Belial,* so that if we must not hate, yet we may dislike any one that injures our reputation, fortune, or person.

VII. This I understand to mean, that we cease our friendship as to opinion, but not our readiness to do all good offices; as for example, if I have injured any one, I must be reconciled and make amends; and if any one has injured me, I must pray to God to forgive him, and so forgive him myself, as to return not evil for evil,† nor take any advantage against any to their prejudice.

VIII. Therefore, my soul! it concludes in this: if our adversary be unreasonable, and

G 3

* Cor. vi. 14. † Matth. v. 44. Luke vi. 13.

prudent and good spiritual guide,
tell me what is to be done in this
and especially I shall remember,
on the forgiving side, is wisdom,
sure, and superiority; yea, it is to
and to be a good christian.

The Hymn for Friday Even

Upon Universal Charity.

HAD I the tongues of Greeks
And nobler speech than An
If love be absent, I am found
Like tinkling brass, an empty sound
Were I inspir'd to preach, and tell
All that is done in heaven and hel
Or could my faith the world remo
Still I am nothing without love.
Should I distribute all my store
To feed the hungry, clothe the po
Or give my body to the flame
To gain a martyr's glorious name,
If love to God and love to men
Be absent, all my hopes are vain.
Nor tongues, nor gifts, nor fiery
The work of love can e'er fulfill.

Frid. Even.] *for the Sacrament.* 307

The second Hymn for Friday Evening.

On Christian Love and Charity.

CHARITY, decent, modest, easy, kind,
Softens the high, and rears the abject mind;
Knows with just reins and gentle hand to guide
Betwixt vile shame and arbitrary pride.
Not soon provok'd, she easily forgives;
And much she suffers, as she much believes.
Soft peace she brings wherever she arrives;
She builds our quiet as she forms our lives:
Lays the rough paths of peevish nature even;
And opens in each heart a little heaven.
Each other gift which God on man bestows,
Its proper bounds and due restriction knows:
To one fix'd purpose dedicates its power,
And finishing its act, exists no more.
Thus in obedience to what heaven decrees,
Knowledge shall fail, and Prophecy shall cease;
But lasting Charity's more ample sway,
Not bound by time, nor subject to decay,
In happy triumph shall for ever live,
And endless good diffuse, and endless praise
receive.

Then constant Faith and holy Hope shall die,
One lost in certainty, and one in joy;
Whilst thou, more happy pow'r, fair Charity,
Triumphant sister, greatest of the three!
Thy office and thy nature still the same,
Lasting thy lamp, and unconsum'd thy flame,
Shalt still survive ———
Shalt stand before the host of heaven confess
For ever blessing, and for ever blest.

Ans

Another.

HOW blest the man whose bowels move
 And melt with pity to the poor,
 Whose soul with sympathizing love
 Feels what his fellows do endure !

His heart contrives for their relief
 More good than his own hands can do ;
 He in the time of gen'ral grief
 Shall find the Lord has pity too.

His soul shall live secure on earth,
 With secret blessings on his head,
 When drought, and pestilence and dearth
 Around him multiply their dead.

Or if he languish on his couch,
 God will pronounce his sins forgiv'n,
 Will save him with a healing touch,
 Or take his wailing soul to Heav'n.

*The Prayer on Friday Evening.**For Love and Charity to all Men.*

ALMIGHTY and everlasting God, the
 Creator and governor of all things, who
 knowest our necessities before we ask, and our
 ignorance in asking ; grant that all reasonable
 creatures who fear and obey thee, and are ca-
 pable of understanding the greatness and glory
 of thy attributes, may unfeignedly admire and
 adore thee, and express their veneration and
praises of thee, in ways most suitable to the
condition of their nature, and the discoverie

of thy divine will, revealed to us by Jesus Christ our Lord.

O Lord, who has taught us that all our doings without charity are nothing worth; send thy Holy Ghost, and pour into my heart that most excellent gift of charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before thee; more especially, as I have presumed to commemorate the unspeakable love of my blessed Saviour in dying for me, let not my heart be destitute of love towards my brethren; extend thy mercy and forgiveness to all my enemies, persecutors and slanderers, and turn their hearts; which I as sincerely beg for them, as I hope for mercy and forgiveness at thy hands. Possess me with kindness and goodwill for all mankind, that my faith may work by love, and dispose my heart, according to my ability, to administer towards the wants and necessities of those, who are any ways afflicted or distressed in mind, body or estate, and do unto all men as I would they should do unto me in like circumstances; that by doing good for evil, all men may know I am thy disciple. Oh! vouchsafe that all mankind may come to the knowledge and belief of thy true Religion, that so the kingdom of Christ may be extended, and the eternal laws of *Godliness, Righteousness, Charity, and Sobriety* may be established throughout the
who

whole world, to thy glory, and the salvation of all mankind. For which end, grant that all who profess this thy true Religion may live in perfect obedience to its laws; and that men, as the infirmities of their nature will permit, may obey thee with proportionable sincerity and constancy, as do the spirits of the Saints in Heaven. Bestow on us, O gracious Lord, every day through the remaining part of our lives, as many of the things of this present world, as are sufficient for our necessary subsistence, for the useful and innocent conveniencies of life, forgiving us our sins, and withholding the punishments we have thereby deserved; in like manner as we freely and heartily for thy sake forgive all those injuries and offences which we have received from others. Let all the causes and occasions of temptations cease from us, or else deliver us from the power of them; that we may not be moved either with the enticement of riches, honours or pleasures, or with the fear of want, disgrace, or pain, to do any thing knowingly contrary to thy will; and deliver us from all the evils and calamities, which either the malice of the devil, or the wickedness or misfortunes of the world might bring upon us, and set us at variance with thee, my God, or thy servants, our fellow creatures: and I most earnestly offer up these my petitions, *because, O God, I know that thou canst and wilt*

wilt do more for us than we can desire or deserve, who art infinite in power, glory, majesty, and mercy, from everlasting to everlasting. *Amen.*

The Meditation for Saturday Morning.

Upon Fasting before receiving the Holy Sacrament.

Let every man be fully persuaded in his own mind. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks. *Rom. xiv. 5, 6.*

I. **O** MY soul! thou knowest that flesh is weak and easily surprized; too often carried about with every wind of doctrine: * thou hast had many conflicts with me, but since thou has brought me into subjection to the spirit, I am always ready to follow its dictates. But my soul! thou demandest one thing of me which is not spiritual; it is altogether corporeal.

II. Thou requirest me to come fasting to the holy table or the supper of our Lord. If it be necessary to salvation, I will; but if you consider the institution, nothing of that kind is necessary; for it was instituted after supper: nor has the church made any rule about it. Where therefore neither the laws of God nor those of our superiors have obliged us, we must use our prudence, and do that we find best.

III. Ther

III. There are these things, O my soul! I shall propose in this case; if you find that my fasting makes you more devout and serious, and that you are in a better frame of mind, you should certainly choose to go to the Sacrament fasting; or if it be indifferent, and you are much the same whether I fast or not, and find it makes no change at all in you, I would for decency, and with regard to ancient practice, accompany you to the Sacrament fasting.

IV. But, as I have by custom contracted such a habit of eating or drinking some light matter every morning, that you know I shall be uneasy or disordered without it, so I hope you will permit me to do as I used to do, and that also for your own sake, and to strengthen devotion; because the purposes of fasting (which are to raise the mind to God, and put it into a better frame) are better answered by moderate refreshment, than by wholly abstaining. Yet I say that as neither God, nor the Church, has appointed the contrary, I would advise the morning abstinence on Sacrament days, where the inconveniency of doing it is none; but I must disapprove of it if there be any inconvenience in abstaining.

V. And let us always remember that whether we abstain, or not, we do it without scruple in ourselves, and without censuring what another does, though contrary to what

Sat. Morn.] *for the Sacrament.* 313

we do. But let us do in this, and in all other indifferent cases, what we believe will tend most to our own spiritual edification, without regard to what other people do; for every one is to give an account of his own deeds.

The Hymn on Saturday Morning.

INDULGE, O God, my humble claim,
Thou art my hope, my joy, and rest;
The glories that exalt thy name
Stand all engag'd to make me blest.

Thou great and good, thou just and wise,
Thou art my Father and my God;
And I am thine by sacred ties,
Thy Son, thy Servant bought with blood.

With heart and eyes and lifted hands
For thee I long, to thee I look,
As travellers in thirsty lands
Pant for the cooling water-brook.

Not fruits nor wines that tempt our taste,
Nor all the joys our senses know,
Could make me so divinely blest,
Or raise my chearful passion so.

My life itself without thy love
No taste of pleasure could afford;
'Twould but a tiresome burden prove,
If I were banish'd from the Lord.

Amid

Amidst the wakeful hours of night,
 When busy cares afflict my head,
 One thought of thee gives new delight,
 And adds refreshment to my bed.

I'll lift my hands, I'll raise my voice,
 While I have breath to pray or praise;
 This work shall make my heart rejoice,
 And spend the remnant of my days.

Another.

BROAD is the road that leads to death,
 And thousands walk together there,
 But wisdom shews a narrower path,
 With here and there a traveller.

Deny thyself and take the cross,*
 Is the Redeemer's great command;
 Mortals must count this gold but dross,
 If they would gain this heav'nly land.

The fearful soul that tires and faints,
 And walks the ways of God no more,
 Is but esteem'd almost a faint,
 And makes his own destruction sure;

Lord, let not all my hopes be vain,
 Create my heart entirely new,
 Which hypocrites could ne'er attain,
 Which false apostates never knew.

The

* Matth. x. 38. Luke xiv. 27. Luke xvi. 24. M.
 viii. 34. Mark x. 21.

The Prayer on Saturday Morning.

*obtaining such abstinence as is necessary to subdue
the flesh to the spirit.*

LMIGHTY and everlasting God, to
whose good Providence I ascribe my
birth and safety, and owe the enjoyment of
comfortable refreshment of the night past,
and the avoidance of those evils which I have
fully deserved : for these, O Lord, and for all
other mercies, I desire to adore and bless
thy glorious name ; humbly beseeching thee
to accept this my morning sacrifice of praise
and thanksgiving, in and through the merits
and mediation of my dear Redeemer, who
lived forty days and forty nights,* to teach
us such abstinence, as may subdue our flesh to
the spirit, whereby we may ever obey thy
will ; and for his sake, O Lord, I humbly
beseech thee to pardon all my sins, and grant
that a due sense of thy mercies may be so
deeply impressed upon my mind, that I may
revere thee above all things.

Vouchsafe me the assistance of thy good
spirit, to inure me by self-denial to bring my
body into subjection ; to punish all those ex-
cesses I have been guilty of in the use of thy
creatures ; and to enable me to withstand the
temptations of this wicked world, and with
undaunted courage and resolution to bear
up

* *Matth. iv. 2. Mark i. 3. Luke iv. 2.*

up under all the trials and difficulties, which I shall meet with in my christian warfare. Let my retirement from the world make me see the vanity and emptiness of it, and teach me to relish the pleasures of spiritual enjoyments; let me spend my solitary hours in the improvement of my christian knowledge, and do thou open my eyes, that I may see the wondrous things of thy law. Make me heartily to bewail my sins, and do thou work in me that godly sorrow, not to be repented of; that so I may manifest the sincerity of my love, by a constant and habitual care to do what is pleasing in thy sight.

O Lord, search my reins and my heart, prove me and examine my thoughts: * grant, I may sincerely examine the state of my own mind; that perceiving how bitter a thing it is to depart from the living God, I may no longer continue at a distance from the fountain of joy and happiness; but be so truly honest and upright, and so steadfast and immoveable in the ways of truth and justice, that no worldly interest or advantage, how promising or great soever, may be able to shake my integrity. And give me grace, by confessing and forsaking my sins, to be entirely converted unto thee, and to depend upon thy Providence, so as to rest contented under all the dispensations of thy infinite wisdom and goodness. And
tho

* *Psalms* cxxxix. 1. *Psalms* vii. 9. *Psalms* xxvi. 2.

Sat. Morn.] for the Sacrament. 317

tho' thou shouldst see fit to deprive me of any,
or even all the comforts of this life, yet,

O gracious Father, leave me not destitute of those things that accompany salvation, nor deny me thy favour which is better than life itself. Whatever thou art pleased to deprive me of, yet take not from me, I beseech thee, the comforts of thy holy Spirit; but in all the troubles and disappointments of this world, in all the calamities and trials I shall meet with here, be thou my only refuge and support, my stay and my trust, my Saviour, and mighty deliverer.*

Stand by me in all trials, succour me in every temptation, support me in discouragements, and advise me in all difficult cases: but especially, O Lord, I most importunately beseech thee that, when the time of my dissolution draws nigh, and all things here begin to fail me, thou wouldst then vouchsafe to strengthen and support me, and at last receive me into thy blessed kingdom. And, till that time draweth nigh,

Let thy great goodness, O Lord, continue to me thy favour and protection; let thy watchful providence be my guide and my guard. Keep me in thy fear all the day long, and grant that I may take nothing in hand but what is agreeable to thy blessed will. Into thy
hands

* Psalm cxviii. 2. Psalm xl. 17. Psalm lxx. Psalm
cxlv. 2.

hands I commend my soul and body; and all that are related to me, humbly beseeching thee to keep us from all evil, to lead us into all good, and carry us safely through the dangers and temptations of this wicked world, to that place of everlasting rest and peace, which thou hast prepared for thy faithful servants, through the merits of thy beloved Son, Jesus Christ our Lord; in whose words I call upon thee, saying, *Our Father, &c.*

The Meditation for Saturday Evening.

On presumptuous thoughts.

I hate vain thoughts, but thy law do I love. *Psal.*
cxix. 113.

O MY soul! how hast thou struck me, how am I dismayed at those checks of thy voice? the enemy had almost filled me with presumptuous thoughts of my own merits; I was very well satisfied, full of joy and holy consolation, assured of God's favour, the forgiveness of my sins, and everlasting happiness, since my return from the holy Sacrament, and our continual pious exercise for this week past: but

II. Thou art desponding, and fillest my ears with *It may not be*: one may, sayest thou, be in God's favour without knowing or believing it; and one may be (in the purpose of God) everlastingly happy in the world to

come, and yet be miserable and desponding here on earth. So we may be forsaken, and full of presumptuous consolations : and,

III. Now I remember, we have already spoken of and agreed in these things before,* and I am fully satisfied that if we truly repent us of our sins, they shall certainly be forgiven, and we shall certainly be happy ; but that is in the world to come ; so that I shall always think upon that excellent admonition, never to credit any inward comfort and consolation, so much as to suffer them to puff me up any more that my sins are forgiven, at such a certain time, at, or after the receiving the Sacrament ; for that is not quite so sure. You have made me sensible that no such joy or consolation is annexed by any promise of God, to the worthy reception of the blessed Sacrament ; I believe that the benefits are secured by God's promise to the worthy receiver, from whence that joy may reasonably result ; but the party may, by some indisposition of body or mind, not be filled with it. And,

IV. Therefore I will not expect or depend upon any such unusual lightfomeness or consolations ; but if they follow, it is well ; if not, there is no harm or danger in the want of them. I will prepare myself by true and sincere repentance, and come with faith,† and as well

* See the first part of the new Week's Preparation.

† See the last exhortation in the Communion Service

well disposed as I can, and leave the rest to God. Herein I shall have the satisfaction of having done my duty in the best manner I could, and with that I must be content; for the rest I see is not in my power.

V. I will not be disconsolate upon this occasion by being disappointed of such expectations, as my own warm imagination only may raise in me, without any reason or promise made on God's part. Though I should henceforward come away cold and little affected from the sacrament, when I might expect my heart must have been filled with devout transports, I will not be dejected, nor believe I had not prepared myself as I ought to have done; when thou, my soul, upon examining my heart, canst not justly charge me with any considerable omissions or negligence in that work.

VI. Therefore, I will not be discouraged, if I find not that content and pleasure after my coming from the sacrament, which I might hope and wish for before; but I will go on steadily in the ways of virtue, and do my christian duties constantly; and whether I feel the sensible warmths and comforts of religion or no, yet I shall be sure never to want at length the just rewards of it; for *those* depend upon uncertainties, *these* upon God's goodness, promise, and truth, which cannot fail.

The Hymn for Saturday Evening.

Upon a presumptuous heart.

IS there presumption in my heart?
 Search, glorious God, and see;
 Or do I act a haughty part?
 Lord, I appeal to thee.

I charge my thoughts, be humble still,
 And all my carriage mild,
 Content, my Father, with thy will,
 And quiet as a child.

The patient soul, the lowly mind,
 Shalt have a large reward;
 Let saints in sorrow lie resign'd,
 And trust a faithful Lord.

Another.


BEHOLD how sinners disagree,
 The publican and Pharisee!
 One doth his righteousness proclaim,
 The other owns his guilt and shame.

This man at humble distance stands,
 And cries for grace with lifted hands:
That boldly rises near the throne,
 And talks of duties he has done.

The Lord their diff'rent language knows,
 And diff'rent answers he bestows;
 The humble soul with grace he crowns,
 Whilst on the proud his anger frowns.

Dear Father, let me never be
 Join'd with the boasting Pharisee:
 have no merits of my own,
 ut plead the suff'rings of thy Son.

H



Lord of heaven and earth! I beseech thee
grant me a just sense of my own insufficiency
and a due regard of thy sovereign power
and awful majesty. O cleanse me from all pre-
tious sins, lest they get the dominion over me.
For tho' thou hast shewn thyself a most
merciful and indulgent Father to me, yet alas!
I have been an undutiful and disobedient child,
and have made very ungrateful returns for
thy innumerable mercies and favours, which
thou hast bestowed upon me. So that my
conscience accuses me of having done many
things contrary to thy blessed will; of having
acted foolishly and wickedly, contrary to my
own and greatest interest, which is to obey
thy will, and adore thy majesty and goodness.

I willingly acknowledge, O Lord, that
the greatest concerns of this world

thee, thy tender mercies; and, for the sake and merits of my dear Redeemer, have mercy upon me, and be not angry with me for ever. Accept, O Lord, of that full, perfect, and sufficient sacrifice, which thy beloved Son offered upon the cross; and thro' the merit of his bitter death and passion pardon all my sins; particularly [*Here mention those you are most guilty of.*]

O Lord, give me an interest in the blood of that immaculate lamb, Jesus Christ; and grant, that I may never render those sufferings which he underwent for sinners, ineffectual to the salvation of my soul. Give me grace seriously to consider that it is my indispensable duty to forsake every evil way; and to that end possess my soul with just and lively apprehensions of the infinite disproportion there is between this world and the next; that I may make a right use and improvement of all those gracious opportunities, which thou art pleased to give me, of working out my salvation, and securing an inheritance in that kingdom, which is to last for ever. Let no temptations or allurements divert me from securing the interests of my precious soul; but

Grant that I may so pass through things temporal as not finally to lose things eternal; and that in all the concerns of this life, I may govern myself by the rules of temperance and sobriety, justice and honesty, prudence and moderation, and with an entire trust and dependance on thy fatherly c^e

and good providence; that having *alwa*
before my eyes that great account which
must one day give, I may never dare to do a
thing that may dishonour thy name; nor
so wretchedly foolish as to purchase any happi
ness in this world at the expence of thy favour.

Enable me to make thy laws the rule of
my actions; that I may approve myself
thee, as becometh thy servant; by being ze
alous and devout in thy service, kind and char
itable towards my neighbour; by being mee
and patient, quiet and peaceable, humble and
inoffensive towards all men, and, as far as
me lies, useful and beneficial to the world
that so glorifying thee here upon earth, I may
at my departure hence enter into the joy
my Lord, and be for ever glorified in th
heavenly kingdom. To this end,

I pray thee, give me grace to make a rig
use and improvement of all thy mercies, an
vouchsafe, O Lord, to continue to me thy grac
favour, and protection. Be pleased in thy great
goodness to take me, and all that belongs to m
this night under the care of thy good prov
dence; defend us from all perils and dangers
and after the comfortable refreshments of re
and sleep, raise us up in health and safety
with hearts full of love to thee, and zeal t
thy service, that we may in the last day b
raised to life immortal, through Jesus Chri
our Lord; in the fullest sense of whose wor
I pray to be heard, saying, Our Father, &
CHRIST

CHRIST'S SERMON

ON THE
MOUNT;

BEING
A SUMMARY OF THE CHRISTIAN RELIGION,

Paraphrased by SAMUEL CLARKE, D. D.

CHAP. I.

Christ's Sermon on the Mount, beginning with the beatitudes, ver. 1. Christ's disciples to be examples to the world, ver. 13. The Gospel fulfils and improves the Law, ver. 17. In the case of murder and anger, ver. 21. In the case of adultery and lust, ver. 27. In the case of divorces, ver. 31. In the case of swearing, ver. 33. In the case of revenge, ver. 38. Of loving our enemies, ver. 43.

1. **A**ND seeing the multitudes, he went up into a mountain : when he was set, his disciples came unto him.

Jesus, being pressed with the great multitude of people, retired from them to the top of a hill, and when he was sat down, his disciples, * *and as many as were desirous to hear his doctrine*, drew near and stood about him.

2. And he opened his mouth, and taught them, saying,

And he taught them in short the doctrine of the Christian Religion, saying,

3. Blessed are the poor in spirit, for theirs is the kingdom of heaven.

Blessed are those that are poor and humble, modest and contented; who set not their hearts upon this present world, nor too eagerly seek the riches and splendour of it; who prefer righteousness before wealth and honour, and can readily despise, and contentedly part with these things for the sake of religion: blessed, I say, are these men; for they are fitly prepared to be members of the true Church of God here, and shall be rewarded with eternal happiness hereafter.

4. Blessed are they that mourn: for they shall be comforted.

Blessed are those who live not in voluptuousness, but seriously lament the sins and follies, and patiently endure the hardships and afflictions of this present life: for they shall be comforted with the present peace and joy of the Holy Ghost, and with the happiness of the world to come.

5. Blessed are the meek: for they shall inherit the earth.

Blessed are those who are of a meek and gentle, a quiet and harmless spirit; free from
passion

passion and violence, from haughtiness and turbulency: for such men shall generally be secured in the quiet possession of their rights in this world by the peculiar providence of God; or, however, shall have an inheritance in that new earth, (2 *Pet.* iii. 13.) wherein peace and righteousness are for ever to dwell.

6. Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

Blessed are those who earnestly desire to become truly virtuous and religious: for the grace of God will never fail to direct such men in the right way, and to assist them with sufficient means to attain the fruition of true virtue, both in the satisfaction of the present practice of it, and in the fulness of its future reward.

7. Blessed are the merciful: for they shall obtain mercy.

Blessed are those who are merciful and compassionate, ready to relieve the necessities of those that want, and to forgive the faults of those who have offended them: for to such men God will be proportionably compassionate in the more ready forgiveness of their sins, and in bestowing on them the greater abundance of his mercy.

8. Blessed are the pure in heart: for they shall see God.

Blessed are those who are truly pure and holy, free from hypocrisy and uncleanness;
for

from all filthiness both of
for to such men, God will
clearer manifestations of him
and in that which is to come
a nearer and more immed-
presence and glory.

9. Blessed are the peace-
shall be called the children of

Blessed are those who make
to promote the peace and
kind ; to do all men all the
all times ; and to endeavour
in universal quiet and love
being made like to God in
his most excellent attributes,
love ; shall be owned and
as his peculiar children, as
like him also in the particip-
pines.

10. Blessed are they who
for righteousness' sake : for
dom of heaven.

Lastly ; blessed are those,
suffer for the sake of virtue
for these men having given
ble proof of their sincerity
receive an extraordinary cre-
cular degree of reward in he-

11. Blessed are ye when
you, and persecute you, and
ner of evil against you false

When, therefore, men shall revile, and reproach, and persecute you, and say all manner of evil things of you falsely, and do all manner of injuries to you unjustly, only for the sake of virtue and the profession of the truth; then esteem yourselves doubly happy.

12. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

Then rejoice, triumph, and leap for joy; for exceeding great shall be your reward in heaven. For thus in old time were the prophets and the best of men persecuted; with whom, if ye patiently endure sufferings, ye shall also partake of their extraordinary reward.

13. ¶ Ye are the salt of the earth: but if the salt have lost its savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

Be courageous therefore, and constant, and patient, ye are to be teachers and examples to the world. If by your sound doctrine and unblameable lives, ye propagate true religion and virtue, ye shall preserve the world from corruption: but if ye, who are to be the instruments of reforming mankind, shall yourselves degenerate into softness and vice; *wherewith shall ye be corrected and amended?*

to lead men by your doctrine from truth; and to convert them by you from wickedness to virtue. Ye are standard of true religion, set up of all men, like a city built upon :

15. Neither do men light a candle it under a bushel, but on a candlestick giveth light to all that are in the house :

As therefore a city upon a hill, hid from the sight of those that pass as a candle useth not to be put under a bushel, but to be set on a candlestick light to the whole house :

16. Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven.

Even so ought ye to be careful to have the example of your good lives bright

And do not think, because I give you these new precepts, that therefore I am come to destroy or abrogate the law and the prophets. No: I am not come to dissolve any one natural or moral obligation; but on the contrary, to fulfil what was typified, to explain what was obscure, and to complete what was imperfect.

18. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

For assuredly there shall not be any part of the typical or ceremonial law, but shall truly be fulfilled: nor any one precept of the natural or moral law, but shall continue in its full force and obligation so long as the world endures.

19. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

Whosoever therefore shall break any one, even the least of these moral precepts, not ignorantly or by surprize, but wilfully and presumptuously, so as to persist deliberately in the breach of it, and to teach or encourage others to do so likewise, he can be no good christian, nor shall have any place in the kingdom of Heaven. But on the contrary he that practises all these moral precepts, and teaches others the necessity of doing the same,
ful



enter into the kingdom of Heaven

So that unless your righteousness be universal and more sincere than Jewish doctors, scribes and Pharisees frequently preferred outward ceremonial moral duties ; ye cannot be Christians, nor enter into the kingdom

21. ¶ Ye have heard that it was said of old time, 'Thou shalt not kill, whosoever shall kill, shall be in danger of judgment.

Thus the Christian religion is not to abolish the moral law, but to exalt it in many instances. As for the law forbade murder, under the penalty of death.

22. But I say unto you, that whosoever is angry with his brother without a

passion; shall be liable to be punished by God in another life, with a punishment proportionable to the severity of that capital one inflicted by the Jews on murderers. But he that shall suffer his passion to rise higher, and use himself to mock and deride others, shall be further punished by God with a severity proportionable to the greater punishment which used to be inflicted, by the higher council of the Jews upon the boldest offenders. But he that shall yet further indulge his passion, and accustom himself to rail, slander, and revile others; shall be punished by God with the severest of all the degrees of punishment, answering to that extraordinary one amongst men, of being burnt alive.

23. Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee;

If, therefore, when you are about to pay any act of worship to God, you remember that there is any offence or difference between you and another; which may thus provoke God's anger against you:

24. Leave there thy gift before the altar and go thy way, first be reconciled to thy brother, and then come and offer thy gift.

Go immediately, and be first reconciled to your adversary, and then come and worship God.

25. Agree with thine adversary quickly, while thou art in the way with him : lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

Above all things, be sure to put a timely end to all contentions that may arise ; before things come to extremity, and it prove too late.

26. Verily I say unto thee, thou shalt by no means come out thence till thou hast paid the uttermost farthing.

For as when one is going before the magistrate with his adversary, he may easily agree with him in the way, and put an end to the difference ; but when once sentence is past, and he is put into prison, there is no more hope : so while God graciously affords you time and space, you may easily put an end to all unchristian contentions ; but if you be slow and delay till judgment overtake you, the time will be past, and there will remain nothing but endless punishment.

27. ¶ Ye have heard that it was said by them of old time, 'Thou shalt not commit adultery.

Again, the law saith, Thou shalt not commit adultery.

28. But I say unto you, that whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart.

But

But I say unto you, Whosoever looketh on a woman with unchaste desires and intentions is guilty of adultery in his own mind, and in the judgment of God, though he has not opportunity to commit the fact.

29. And if thy right eye offend thee, pluck it out and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

30. And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

. Perhaps these more strict and exalted precepts may seem very difficult to be practiced, like plucking out a right eye, or cutting off a right hand. But if any thing as dear to you as your right hand or right eye, be the cause of making you to sin; 'tis much better to resolve to part with it, and to suffer the present inconvenience, how great soever it be: than to let it be the cause of your eternal ruin.

31. It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement.

Again, the law permitted a man in several cases to give his wife a bill of divorcement, and to put her away.

But I say unto you, this was not according to the original design of God, but only permitted to the Jews because of the hardness of their hearts, and to prevent greater evils. From henceforth therefore whosoever shall put away his wife and marry another, excepting only for the cause of adultery, he shall be accounted guilty of causing both himself and her to be put away, and him that shall afterwards marry her, to commit adultery.

33. ¶ Again ye have heard that it hath been said by them of old time, Thou shalt not swear thyself, but shalt perform unto the Lord thine oaths.

Again, the law required that men should not forswear themselves, but religiously perform whatever they had obliged themselves to by oath.

your affirmation may be received as an oath. And do not think that mincing an oath, or swearing by any other thing, will excuse you from the guilt of this sin. For, swearing by any of the creatures, is, in effect, swearing by him that made them. Swear not therefore by heaven ; for this is swearing by the throne of God, and consequently by God himself.

35. Nor by the earth for it is his footstool : neither by Jerusalem, for it is the city of the great King.

Neither may you swear by the earth ; for this is swearing by the footstool of God, and consequently by God himself. Neither may you swear by Jerusalem ; for this is swearing by the city and temple of God, and consequently by God himself.

36. Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

Neither may you swear by any other less sacred thing whatsoever ; for every such thing is the creature of God, and you have not any power over it.

37. But let your communication be, Yea, yea ; Nay, nay, for whatsoever is more than these, cometh of evil.

But let your whole conversation be only bare affirmations or denials. For whatever expressions are more than such, do proceed from some evil cause.

38. ¶ Ye have heard that it hath been said,
An eye for an eye, and a tooth for a tooth.

Again, the law allowed retaliation of evil;
and that injury should be returned for injury,
and loss for loss.

39. But I say unto you, that ye resist not
evil; but whosoever shall smite thee on thy
right cheek, turn to him the other also.

But I say unto you, *return not evil for evil.*
But if any man injure you, and you cannot
be relieved by *just and christian* authority; let
him rather injure you * still, than that you
should right yourselves by revenge.

40. And if any man will sue thee at the law
and take away thy coat, let him have thy
cloak also.

And if any man, even in going to law be-
fore just authority, will be contentious, and
extort from you your due; suffer him in small
matters to go away with it, † and rather yield
him even more, than continue in contention
with him.

41. And whosoever shall compel thee to
go a mile, go with him twain.

And

* Christ does not here forbid to resist robbers and mur-
derers, but is to be understood of smaller oppressions.

† So *Justin Martyr* reads the words somewhat more
emphatically; 'Αφ' ουτω 'Η καὶ το ἕκαστον.

And if a man will compel thee to do an unreasonable thing, such as he has no right to demand; be content to do it, and even more than he demands, rather than return him violence for his violence.

42. Give to him that asketh thee, and from him that would borrow of thee, turn thou not away.

In all things endeavour to relieve the necessities, and contribute to the peace and satisfaction of all men. To him that begs any thing of you, give freely; and to him that desires to borrow, be not unwilling to lend.

43. ¶ Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy:

Lastly, the law commands men to love their neighbours, but permits them to hate their enemies.

44. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you and pray for them which despitefully use you, and persecute you:

But I say unto you, Love not only those who love you, but even those also who are your greatest enemies; speak well not only of those who speak well of you, but even of those also who revile and curse you; be kind, not only to those who are kind to you, but even to those also who hate and reproach you;
and

and pray, not only for those who are friendly to you, but even for those also who injure and persecute you.

45. That ye may be the children of your Father which is in Heaven, for he maketh the sun to rise on the evil and on the good, and sendeth rain on the just and the unjust.

Raise your virtue and goodness above the common rate of men; let it be so universal, as to come up to the imitation of God; who bestoweth the benefit of his sun and rain, upon the unjust and wicked, as well as upon the just and good.

46. For if you love them which love you, what reward have ye? do not even the publicans the same?

If you love only those who love you, what extraordinary reward does this deserve? this is not at all above the ordinary practice of mankind. It is no more than what is generally done, even by persons of the lowest character.

47. And if you salute your brethren only, what do you more than others? do not even the publicans so?

And if ye be kind and friendly only to those who are the same to you, what extraordinary matter is this? this is no more than what the worst of men think themselves bound to do in common gratitude.

48. Be ye therefore perfect, even as your Father which is in Heaven is perfect.

But let your charity and well-doing far exceed this common practice of men. Let it extend itself universally in imitation of the divine goodness, which is the greatest excellency and perfection of God.

CHAP. II.

Of alms, ver. 1. Of prayer, ver. 5. Of fasting, ver. 16. Of the opposition between this world and the next, ver. 19.

1. **T**AKE heed that you do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.

These are the instances wherein your righteousness must exceed the righteousness of the Jewish Doctors and Pharisees, if you will attain to the virtue and reward of true christians. There are on the other hand several practices of theirs, which, if ye will be my disciples, ye must as carefully avoid. And first, be careful not to give your alms openly; out of ostentation, to be seen and commended of men; for if you do, this praise

of men will be reckoned to you as your reward, and ye shall have no reward in the kingdom of Heaven.

2. Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do, in the synagogues, and in the streets, that they may have glory of men. Verily, I say unto you, they have their reward.

When therefore ye do any act of charity, be not like the hypocritical Pharisees, who strive to do it in the most open and public places, and contrive all possible ways to proclaim and publish it, that they may be admired and applauded by men. I tell you assuredly, this shall be their only reward, and they must expect no other from God.

3. But when thou doest thine alms, let not thy left hand know what the right hand doeth :

But when you bestow your alms, or do an act of mercy, (except in such cases where ye may modestly by your good example stir others to the like practice, to the greater glory of God and good of men : except, I say, such cases) choose to do it with the greatest privacy and secrecy possible.

4. That thine alms may be in secret ; thy Father which seeth in secret, himself reward thee openly.

And God, who sees perfectly your piety, which cannot be seen or applauded

men; and approves that sincerity of your heart; will at the resurrection of the just, when all the actions of all men shall be made public, reward you openly before men and angels.

5. ¶ And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues, and in the corners of the streets that they may be seen of men. Verily I say unto you, they have their reward.

Again, when you offer up to God your private prayers, be not like the hypocritical Pharisees, who choose to say their pretended private prayers in the streets and places of common concourse, that they may be seen and applauded by men. I tell you assuredly, this shall be their only reward, and they must expect no other from God.

6. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father, which seeth in secret, shall reward thee openly.

But when you put up your private prayers to God, let each one retire alone into his closet, and shut himself up; and God, who heareth your most secret petitions, will openly reward your piety and devotion.

7. But when ye pray, use not vain repetitions, as the heathens do: for they think that they shall be heard for their much speaking.

On

Only when you pray, do not use a multitude of words and vain repetitions, as is usual among the heathen. For they pray in such a manner, as if God regarded the labour of the outward action, more than the inward affection of the mind, or could be persuaded and prevailed upon by a multiplicity of expressions.

8. Be not ye therefore like unto them : for your Father knoweth what things ye have need of, before ye ask him.

Do not therefore imitate them in this. For God, who knoweth all things, knoweth particularly all your wants, even before you ask him.

9. After this manner therefore pray ye : Our Father which art in Heaven, hallowed be thy Name.

But when you pray use some such short form as this. *Almighty God, the creator and governor of all things, and the most bountiful benefactor of those who fear and obey thee, grant that all reasonable creatures, who are capable of understanding the greatness and glory of thy attributes, may unfeignedly admire and adore thee ; and express their veneration and praises of thee, in ways most suitable to the condition of their nature, and the discoveries of thy will.*

10. Thy kingdom come, Thy will be done in earth, as it is in heaven.

Grant

Grant that all mankind may come to the knowledge and belief of thy true Religion : that the kingdom of Christ may be extended over all the earth ; and the eternal laws of Godliness, Righteousness, Charity, and Sobriety, be established thro' the whole World. Grant that all who profess this thy true Religion, may live in perfect obedience to the laws thereof : and that men, as the infirmity if their nature will permit, may obey thee with proportionable sincerity and constancy, as do the spirits of the blessed in Heaven.

11. Give us this day our daily bread.

Bestow upon us every day, through the remaining part of our lives, as many of the things of this present world, as may be sufficient for our necessary subsistence, and for the useful and innocent conveniencies of life.

12. And forgive us our debts, and we forgive our debtors.

Forgive us our sins, and withhold thy punishments which we have thereby deserved : in like manner as we freely and heartily forgive all those injuries and offences, which have by others been done to us.

13. And lead us not into temptation, but deliver us from evil ; for thine is the kingdom, and the power, and the glory, for ever. Amen.

Take from us the causes and occasions of temptations, or else deliver us from the power of them : that we may not be moved, either with the enticement

ments of Riches, Honours, or Pleasure; or with the fear of Want, Disgrace, or Pain, to do any thing knowingly contrary to thy will. And deliver us from all the evils and calamities, which either the malice of the devil, or the wickedness or misfortunes of the world might bring upon us. These petitions we offer up unto thee, O God: knowing that thou canst, and trusting in thy mercy that thou wilt do for us more than we can desire or deserve; who art infinite in Power, Glory, and Majesty, from everlasting to everlasting. Amen.

14. For, if you forgive men their trespasses, your heavenly Father will also forgive you.

After this manner ought ye to pray unto God. And in this prayer which I have now prescribed to you, ye are more especially to observe, that I have taught you to expect and pray for forgiveness of your sins at the hands of God, only in like manner as ye forgive one another your offences and trespasses. For if you readily forgive your trespasses against each other, God indeed will likewise upon this condition forgive you your sins.

15. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

But if ye will not forgive one another, be assured, that neither will God be moved by any prayers or entreaties to forgive you.

16. ¶ Moreover

16. ¶ Moreover when ye fast, be not as the hypocrites, of a sad countenance; for they disfigure their faces, that they may appear unto men to fast. Verily, I say unto you, they have their reward.

Again when ye fast, be not like the hypocritical Pharisees, who put on sad and mournful looks, going about in mean and sordid garments, and with unwashed faces, that they may appear to men to be wonderfully devout, and may be applauded for the strictness and severity of their fast. I tell you assuredly this shall be their only reward, and they must expect no other from God.

17. But thou when thou fastest, anoint thine head, and wash thy face.

But when you fast, appear to men as at other times; put on no mournful looks, and make no ostentation of strictness and severity.

18. That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father which seeth in secret, shall reward thee openly.

Make no affected shew of fasting and sadness, but humble yourselves secretly in your devotions before God; and God who seeth the secret humiliations of your soul, will reward you openly before men and angels.

19. ¶ Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal.

In sum, whatever you do, regard not so much the appearance of this present world; but in all your actions have principally a respect to that which is to come. Be not over-solicitous to lay up a treasure of riches upon earth, which a thousand accidents may easily rob you of.

20. But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal.

But be careful by good works, proceeding from true faith and love, to lay up a treasure of rewards in heaven, which no power upon earth, nor any accident can possibly deprive you of.

21. For where your treasure is, there will your heart be also.

For if your chief designs be to lay up a treasure here upon earth, your heart and affections will be fixed upon these things; and you will never be able to preserve that pious resigned, and heavenly temper of mind which the Christian Religion indispensably requires. But if the principal aim of your life, be to secure a treasure of happiness in heaven; then will your heart also and affections be settled there.

22. The light of the body is the eye: therefore thine eye be single, thy whole body shall be full of light.

Above all things therefore be sure to preserve this true judgment of the difference of things, *viz.* That the happiness of heaven is the treasure upon which your hearts are to be fixed; and that the things of this world ought not to be too eagerly desired, but to be sought with moderation, and used with simplicity and liberality. For as the eye, is to the direction of the body; so is this true judgment of things, to the state of the soul. If the eye be clear and pure, the whole body will be enlightened and well guided: in like manner, if this true judgment of things be kept pure and uncorrupted, the state of the soul will be good and well ordered.

23. But if thine eye be evil, thy whole body shall be full of darkness! If therefore the light that is in thee be darkness, how great is that darkness!

But as, on the contrary, if the eye be dim and cloudy, the whole body will be in the dark and without guidance: even so, if in this matter your judgment be vitiated and corrupted, the whole bent of the soul will be erroneous and without direction. And how great is the error and misery of such a state!

24. ¶ No man can serve two masters: for either he will hate the one and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and mammon.

licitude,) to supply you with things necessary for the nourishment of your body, and the preservation of your life.

28. And why take ye thought for raiment? consider the lilies of the field how they grow: they toil not, neither do they spin.

And as for clothing, why should ye be so much concerned about that? The flowers of the field take no care at all for themselves, and yet God gives them a continual increase, and clothes them with inimitable beauty.

29. And yet I say unto you, that even Solomon in all his glory was not arrayed like one of these.

For this their clothing is of such beauty and comeliness, as far exceeds all that the art of man can invent, or the cost of the greatest princes procure; so that all the glories even of Solomon's court, were dull and mean in comparison of these.

30. Wherefore if God so clothe the grass of the field, which to day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

If then God thus clothes the short-lived flowers, which are but of a few days continuance: how unreasonable it is for you to distrust his care and providence, whom he hath sent into the world for so much nobler purposes!

31. Therefore

31. Therefore take no thought, saying, What shall we eat? or what shall we drink? or wherewithal shall we be clothed?

Be not therefore anxiously solicitous for the things of this present world, for meat, and drink, and clothing.

32. (For after all these things do the Gentiles seek) for your heavenly Father knoweth that ye have need of all these things.

For upon these things do the Gentiles, who know not the greatness of God's power and goodness, and the excellency of his true Religion, employ their thoughts. But God, who hath revealed to you far nobler things to be the object of your care and meditation, knoweth that these things are necessary for your present subsistence, and will provide them for you.

33. But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you.

Make it therefore your first and principal business, to understand true Religion, and live according to the precepts thereof: and all these smaller things shall be abundantly supplied to you by the providence of God.

34. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself: sufficient unto the day, is *the evil thereof.*

And be not too eagerly concerned to make provision of these earthly things against the time to come : for 'tis time enough to take care for these things by a moderate industry as they are wanted. Sufficient to the present time are the present troubles of life ; and God would not have you add to them by an unreasonable sollicitousness for the future.

CHAP. III.

Of censoriousness and rash judgment, ver. 1. importunate prayer, ver. 7. Of equity, v 12. Of the difficulty of a religious life, v 13. Of false teachers, ver. 15. Of the necessity of obedience, ver. 21. The conclusion Christ's sermon, ver. 21.

1. **J**UDGE not, that ye be not judged. Be not severe and censorious in your judgment upon others, that ye provoke God to use severity towards you.

2. For with what judgment ye judge, shall be judged : and with what measure mete, it shall be measured to you again.

For in what manner ye judge, and deal with others : whether with candour, mercy and charity ; or with severity and rigour the same manner will God, when he comes to judgment, deal with you.

3. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye ?

Be not therefore so rigid in passing judgment upon others, as the hypocritical Pharisees and Jewish doctors are ; but be more strict in the examination of your own lives. For how exceedingly unreasonable is it to condemn the lighter offences of others, while you are guilty of greater crimes yourselves !

4. Or how wilt thou say to thy brother, let me pull out the mote out of thine eye ; and behold, a beam is in thine own eye ?

With what ground and confidence can you undertake to reprove others for their smaller sins, while ye yourselves are conscious of more heinous ones ? or with what skill can you instruct and direct others to correct and amend their faults, while ye have not judgment or integrity enough to be sensible of your own ?

5. Thou hypocrite, first cast out the beam out of thine own eye ; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

Lay aside therefore this foul hypocrisy. First effectually amend and reform your own lives : and then you may with judgment direct, and with authority urge and press others to reformation.

6. ¶ Give not that which is holy unto the dogs, neither cast ye your pearls before swine.

lest they trample them under their feet, and turn again and rend you.

And yet even in this case there is a discretion to be used. These wise instructions and admonitions of the Gospel are not to be always cast away upon obstinate and incorrigible men, who probably instead of being corrected and amended by them, will return you only scoffs, reproaches, and contempt.

7. ¶ Ask, and it shall be given you : seek, and ye shall find : knock, and it shall be opened unto you.

These are the principal instructions necessary to direct you in the progress of a christian life. All which that you may be able to practice, you must apply yourselves to God in hearty prayer for his assistance. Which if you do with faith, constancy, and importunity, ye shall certainly obtain whatever ye desire, at least so far, and in such manner and degree, as is needful for you.

8. For every one that asketh, receiveth : and he that seeketh, findeth : and to him that knocketh, it shall be opened.

For whosoever thus prays, with faith, earnestness, and perseverance ; God, as a merciful and tender father cannot deny him any thing that is necessary for him.

9. Or what man is there of you, whom if his son ask bread, will give him a stone ?

10. Or if he ask a fish, will give him a serpent ?

For if even among *you, who are frail and mortal men, tenacious, passionate, and forward, there is no one who, when his son begs of him any thing useful or necessary for life, can either deny to give it him, or give any thing hurtful or useless in its stead ?

11. If ye then being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him ?

If men, I say, who are wicked and peevish and ill-natured, cannot but give good things to their children ; how much more shall God, who is infinitely good and merciful, the gracious creator and preserver of all things, give such things as are needful to those who earnestly pray for them ?

12. Therefore all things whatsoever ye would that men should do to you, do ye even so to them : for this is the law and the prophets.

And now if God thus deals with mankind, as to give them whatever they could reasonably expect from a most kind and loving father : then ought ye also so to deal with one another, as that every one be willing to do that always to another, which he can in reason expect another should do to him. This is the great rule

K

wherein

* The words *τίς ἐξ ὑμῶν ἀνθρώπων*, are very emphatical. What man ? or, who among you men ?

wherein is contained our whole duty toward our neighbour : this is the sum of true religion, of righteousness and equity ; this is what nature and the reason of things teach : and this is what all God's Revelations to mankind, in the law and the prophets, tend ultimately to establish.

13. ¶ Enter ye in at the strait gate : for wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat :

These precepts may perhaps seem hard to men that are covetous, sensual, and lovers of the world ; and there are indeed but few who will be at the pains to practise them sincerely. But if ye will attain eternal happiness, ye must resolve to be imitators of those few, and to be content to follow them in the narrow path of virtue. The way to destruction is broad, soft, and easy : and 'tis in this that the careless multitude walk.

14. Because strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it.

But the way to happiness is narrow, and paths of virtue are rough ; and there are few that can deny themselves the unlawful pleasures, and vanities, and gaieties of world, that they may be able to walk the

15. ¶ Beware of false prophets, &c. come to you in sheep's clothing, but in ravening wolves.

There are many indeed that will pretend to conduct you in this way to happiness: but take care that you be not deceived by false pretenders that will come to you with great shows of piety, and specious appearances of humility and innocence: but their secret design will be to pervert you by false doctrines, to serve their lusts; and promote their own gain, by robbing and devouring you.

16. Ye shall know them by their fruits: do men gather grapes of thorns, or figs of thistles?

Ye shall know them from sincere preachers of righteousness, by the tendency of their doctrine, and by their works and actions; by their pride, or their covetousness, or their sensuality, or their contentiousness, or the like. For as thorns cannot bring forth grapes, or thistles bear figs; so the scope of a man's doctrine and the actions of his life, will discover themselves to be suitable to the dispositions of his mind.

17. Even so every good tree bringeth forth good fruit: but a corrupt tree bringeth forth evil fruit.

As every good tree bringeth forth good fruit, and every corrupt tree bad fruit, so every good man doth good things, and every evil man evil things.

18. A good tree cannot bring forth evil fruit: neither can a corrupt tree bring forth good fruit.

A good man can no more do evil things, than a good tree can bring forth bad fruit; and a bad man, notwithstanding all his hypocrisy, can no more really and habitually do good things, than a corrupt tree can bring forth good fruit.

19. Every tree that bringing not forth good fruit, is hewn down and cast into the fire.

Every tree that bringeth not forth good fruit, however it may look fair and be full of leaves, is yet by men counted good for nothing, but to be cut down and burnt. In like manner every man, whose doctrine tends not to virtue, and whose works are not righteous, and just, and good; whatever pretences he may make to piety and religion, is certainly a bad man, and, if he continues so, designed of God to destruction.

20. Wherefore by their fruits ye shall know them.

By these fruits therefore of good and evil dispositions and actions, may ye certainly distinguish the preachers of true religion, from deceivers and false prophets.

21. ¶ Not every one that saith unto : Lord, Lord, shall enter into the kingdom of heaven : but he that doth the will of my Father which is in heaven.

And according to these fruits of good and evil lives will God himself judge and reward or punish men. For not every one that maketh an outward profession of religion, and

and calls upon my name ; but they only who, in their lives obey the commandments of God, shall enter into the kingdom of heaven.

22. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name ? and in thy name have cast out devils ? and in thy name done many wonderful works ?

Many will say unto me in the day of judgment ; Lord, have we not believed and embraced thy true religion, and taught and preached it to others ? and have we not had so great faith, as even to cast out devils and work miracles in thy name ? wilt thou not therefore now receive us, and acknowledge us for thy true disciples ?

23. And then will I profess unto them, I never knew you, depart from me, ye that work iniquity.

But I shall reject them saying, Notwithstanding you have indeed done all these things, yet since in your lives and conversations ye did not obey my commandments, but were proud, or covetous, or sensual, or contentious, therefore I never * looked upon you as my true disciples : neither do I now approve or acknowledge

* The words οὐδ' ἔγνω ὑμῶν, I never knew you, signify in Scripture phrase, I never approved you. Thus Psalm i. 6. The Lord knoweth, that is, approveth, the way of the righteous. So Romans vii. 15. That which I do οὐ γινώσκω, I know not, that is, I allow not. So 1 Cor. viii. 3. If any man love God ~~he~~ is known, that is, approved of him.

acknowledge you : depart from me, all ye that have lived wickedly.

24. ¶ Therefore, whosoever heareth these sayings of mine, and doth them, I will liken him unto a wise man who built his house upon a rock :

Wherefore he that shall not only hear and receive these my instructions, but also remember, and consider, and practise, and live according to them ; such a man may be compared to one that builds his house upon a rock.

25. And the rain descended, and the floods came, and the winds blew, and beat upon that house : and it fell not, for it was founded upon a rock.

For as a house founded upon a rock, stands unshaken and firm, against all the assaults of rains, and floods, and storms : so the man who in his life and conversation actually practises and obeys my instructions, will firmly resist all the temptations of the devil, the allurements of pleasure, and the terrors of persecution : and shall be able to stand in the final judgment, and be rewarded of God.

26. And every one that heareth these sayings of mine, and doth them not, shall be likened unto a foolish man, which built his house upon the sand :

But he that shall hear and receive my instructions ; and yet not obey them in his life and actions ; may fitly be compared to a foolish man who builds his house upon the sand.

27. And the rain descended, and the winds blew, and beat upon that house, and it fell, and great was the fall of it.

For as a house without foundation, built upon the loose sand, is not able to resist the assaults of winds and floods, but is easily overturned and ruined by them; so the man who hears, and believes, and makes profession of true religion, but lives not suitably to the precepts thereof: cannot resist the violence of temptation, and will not be able to stand before God in judgment, but shall perish for ever.

28. And it came to pass when Jesus had ended these sayings, the people were astonished at his doctrine.

Thus Jesus ended his sermon, and the people which heard him were surprized with admiration at the excellency of his discourse.

29. For he taught them as one having authority, and not as the scribes.

For his doctrine was not like the preachings of the Jewish doctors, formal and trifling, full of vain traditions, and depending on the groundless authority of rabbies and heads of sects: but the things which he spake were great and noble: and he delivered them with a voice of majesty and authority, of gravity and truth.

CONTENTS.



R EASONS for publishing this second part of the New Week's Preparation,	Page 191
The generality of communicants labour under the same doubts and scruples concerning a worthy preparation for the Lord's Supper, which doubts and scruples are here removed,	ib.
Those Authors to blame who have made it their business to raise and inflame the devotion of their readers, but have taken no care about informing or settling their understandings,	192
What the most considerable doubts are, which ren- der the minds of communicants uneasy,	ib.
Meditation is a noble exercise of the soul, and why,	ib.
How the meditations are to be made use of,	193
Concerning the Hymns and their use,	ib.
Concerning the prayers,	ib.
Of the time to be spent in the preparation for the sacrament,	194
Those who lay too great stress upon habitual pre- paration deceive themselves,	ib.

CONTENTS.

Of our duty after receiving,	Page 195
All the preparations in the world will not avail us if, after the sacrament, we forget our holy resolutions,	ib.
Some account of the method of this work,	ib.
The second part of the New Week's Preparation will enable the devout communicant to lead a holy and godly life for the future,	ib.
The second part is perfectly orthodox, being grounded upon the Church Catechism and Communion service,	196
Concerning the plain and comprehensive explanation of that part of the Church Catechism which relates to the sacrament of the Lord's Supper,	ib.
A plain and comprehensive explanation of that part of the Church Catechism, which relates to the sacraments, especially that of the Lord's Supper, with the authorities from scripture, upon which this explanation is built.	197
SUNDAY Evening.	
A preparatory prayer, proper to begin your devotions, both morning and evening,	211
The Meditation upon the fallen state of man, and the great and gracious work of his Redemption through Jesus Christ,	ib.
The Hymn on the great blessings mankind received in their Redemption,	217
Another Hymn,	218
Another Hymn,	219
The prayer for strength and grace in our fallen state	220
A concluding prayer	222
A prayer when you lie down on your bed,	225
MONDAY	

CONTENTS.

MONDAY Morning.

When you go out of your chamber,	Page 223
The Meditation upon the institution of the holy sacrament of the Lord's Supper,	ib.
The Hymn, commemorating the institution of the Lord's Supper,	228
The Prayer to implore a continuance of God's grace bestowed upon us in this sacrament,	229

MONDAY Evening.

Before examination,	232
Short heads of examination for the evening,	233
The sinner's complaint,	234
A Prayer for forgiveness of sins,	235
The Meditation, shewing that there can be no excuse sufficient to keep us from receiving the holy sacrament of the Lord Supper,	ib.
The Hymn, being a holy resolution to approach the Lord's Table,	242
The Prayer for pardon and forgiveness of those sins which are apt to deter us from approaching the Lord's Table,	243

TUESDAY Morning.

The Meditation upon the manner of preparing ourselves to receive the holy sacrament,	246
The Hymn of sure trust in God's grace through Jesus Christ,	251
Another Hymn,	252
The Prayer for the obtaining God's grace and protection.	253

TUESDAY Evening.

The first Meditation, on the great advantages of frequent Communion,	2
--	---

C O N T E N T S.

The second Meditation, upon the true repentance of a worthy Communicant, -	Page 260
The Hymn, containing the true penitent's confessi- on and petition, - - -	263
The Prayer for the obtaining a true and sincere re- pentance, - - -	264

WEDNESDAY Morning.

The Meditation on Self-Examination, -	267
The Hymn on confession of sins to God, -	271
Another Hymn, - - -	ib.
The Prayer for resignation and assistance, -	272

WEDNESDAY Evening.

The Meditation upon a firm purpose of amendment, and towards leading a new life, -	275
The Hymn, being the character of a worthy com- municant, who has made restitution in order to a new life, - - -	277
The Prayer for a full purpose of amendment, and to lead a new life, - - -	278

THURSDAY Morning.

The Meditation, being the second part of the Medi- tation upon a firm purpose of amendment, and to lead a new life, - - -	282
The Hymn, in which the penitent Communicant resolves to amend his future life, -	286
The prayer for God's blessing on the amendment of our lives, - - -	287

THURSDAY Evening.

The Meditation upon a lively faith in God's mercy through Christ, and a quiet conscience, -	289
The Hymn to be repeated by a quiet conscience, -	292
Another Hymn, - - -	29
The Prayer, for peace and quietness of conscience, -	FRUIT

CONTENTS.

FRIDAY Morning.

The Meditation on a thankful remembrance of Christ's death,	- - -	Page 297
The Hymn of thanksgiving in remembrance of Christ's death,	- - -	299
The Prayer for a thankful remembrance of Christ's death,	- - -	301

FRIDAY Evening.

The Meditation on universal charity,	-	303
The Hymn on universal charity,	-	306
Another Hymn,	-	307
Another Hymn,	-	308
The Prayer for love and charity to all men,	ib.	

SATURDAY Morning.

The Meditation upon fasting before receiving the holy sacrament,	- - -	311
The Hymn,	- - -	313
Another Hymn,	- - -	314
The Prayer for obtaining such abstinence as is ne- cessary to subdue the flesh to the spirit,	-	315

SATURDAY Evening.

The Meditation on presumptuous thoughts,	318
The Hymn,	321
Another Hymn,	ib.
The Prayer against presumptuous thoughts,	322
Christ's sermon on the mount, being a summary of the christian religion, paraphrased by <i>Samuel</i> <i>Clarke, D. D.</i>	325













